سِلسِلَةُ ٱلمُتُونِ وَالحَواشِي

The Nasafī Creed

Imām Najm al-Dīn al-Nasafī


بسم الله الرحمن الرحيم
قال أهل الحق حقائق الأشياء ثابتة والعلم بها
متحقق خلافا للسوفسطائية وأسباب العلم للخلق ثلثة
الحواس السليمة والخبر الصادق والعقل فالحواس
خمسة السمع والبصر والشم والذوق واللمس
وبكل حاسة منها يوقف على ما وضعت هي له والخبر
الصادق على نوعين أحدهما الخبر المتواتر على السنة
قوم لا يتصور تواطيهم على الكذب وهو موجب للعلم
الضروري كالعلم بالملوك الخالية في الأزمنة الماضية
والبلدان النائية والنوع الثاني خبر الرسول المؤيد
بالمعجزة وهو يوجب العلم الاستدلالي والعلم الثابت
به يضاهي العلم الثابت بالضرورة في التيقن والثبات
وأما العقل فهو سبب للعلم أيضا وما ثبت منه بالبداهة
فهو ضروري كالعلم بأن كل شيء أعظم من جزئه وما
ثبت منه بالاستدلال فهو اكتسابي والإلهام ليس
من أسباب المعرفة بصحة الشيء عند أهل الحق
والعالم بجميع أجزائه محدث إذ هو أعيان وأعراض
فالأعيان ما له قيام بذاته وهو إما مركب وهو
الجسم أو غير مركب كالجوهر وهو الجزء الذي
لا يتجزى والعرض ما لا يقوم بذاته ويحدث في الأجسام
والجواهر كالألوان والأكوان والطعوم والروائح

With Brief Explanatory Notes

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تعليقات الأثرية على العقيدة النسفية

بسم الله الرحمن الرحيم

الحمد لله

وسلام على عباده الذين اصطفى

Publisher's Foreword

We are pleased to present this study edition of the renowned Sunni creedal text known as the Aqaid al-Nasafi or Aqidah al-Nasafiyyah. This text has been studied for centuries in many parts of the Muslim world, not least the Indian Subcontinent where it has been traditionally taught with its commentary by Imam al-Taftazani as part of the Darse Nizami curriculum. Perhaps due to the difficulty some students encountered in understanding Imam al-Taftazani's commentary there has been a trend of some institutions leaving the study of this text altogether due to the lack of a simpler commentary. It was with this in mind that this project was undertaken, with the objective to encourage the study of this classic Sunni creedal text with brief notes which will aid students grasp the issues discussed within it. It is expected and hoped that students study this text with a teacher who has familiarity with the Maturidi school and will expand upon the notes included allowing for a richer and deeper understanding of this text. In terms of this publication please note the following:

1. The Arabic text of Aqaid al-Nasafi has been included in the margins based on the Ottoman edition of this text
2. The Earl Edgar Elder translation has been used with some alterations and improvements
3. The text has been divided in to separate chapters according to topic and subject and thereby providing space for notes
4. The excellent contemporary commentary on the Aqaid al-Nasafi by Shaykh Abd al-Malik al-Sadi has been primarily used for the brief notes, at the end of a note if there is no reference given to a commentary it can be assumed that Shaykh al-Sadi's commentary has been used
5. On occasions another work has been used as a source for the notes, in which case it will be indicated to at the end of the note

Introductory Points

Rulings of the sacred law are of two types:

1. Practical and relating to the performance of actions, they are known as subsidiary (far'iyyah) also such as the obligation of the prayer and forbiddance of illicit relations.
2. Related to belief (I'tiqād) which are known as foundational (aṣliyyah) such as our belief in the oneness of God, the existence of the afterlife and the obligatory nature of the pillars of the religion.

The study of the first is known as the study of the sacred law (sharīʿah) and the second as rulings (aḥkām). The study of the second is known as 'ilm al-tawḥīd and attributes.[1] Its founders are Shaykh Abūl Ḥasan al-Asha'rī and Shaykh Abū Manṣūr al-Māturīdī, because they are the most well-known of those who have written in the area and established evidences against their opponents. Abūl Ḥasan al-Asha'rī and al-Mātūrīdī were the first from the Ahl al-Sunnah wal-Jamā'h to write on this issue, the first from any sect on the matter of theology was Wāṣil bin 'Aṭā' of the Mutazilites.

Defining Sunni Islam

As a response to the gradual appearance of new heretical sects, certain scholars rose to prominence in defending Sunni theology, and attracted students around them who passed on their teachings which resulted in the organic process of the formation of theological schools. Sunni approaches or schools of Aqidah come under three approaches:

1. Asharis: Students of Imam Abul Hasan al-Ashari (d.320)
2. Maturidis: Students of Imam Abu Mansur al-Maturidi (d.330)
3. Athari, Ahl al-Hadith, Hanbali: Students of Imam Ahmad bin Hanbal.

This three-fold categorization was regarded as the orthodox definition of Sunni Islam and was stated as such by the scholars of the Hanbali school. For example, Imam Abd al-Baqi al-Mawahibi al-Hanbali said:

> The Ahl al-Sunnah consists of three groups: Asharis, Hanbalis and Maturidis.[2]

Likewise Imam Saffarini al-Hanbali stated:

> Ahl al-Sunnah are three groups: the Athariyyah, and their Imam is Ahmad bin Hanbal, the Ashariyyah, and their Imam is Abul Hasan al-Ashari, the Maturidiyyah, and their Imam is Abu Mansur al-Maturidi.[3]

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1 *Sharḥ al-Nasafiyyah* of Taftāzānī p.5
2 Ayn wal-Athar (p.52)
3 Lawami al-Anwar (1/73)

1.1 Imam Abūl Hasan al-Asha'rī

The first is: Ali bin Ismail Abūl Hasan, descended from the companion Abū Musa al-Asha'rī, the founder of the Ashari school of theology. He was from the Sunni Imams of theology, was born in Basrah in 260 and studied the Mutazili school and excelled in it. He however retracted his adherence and publically opposed them. He passed away in Baghdad in 324. It is said his written works reached three hundred books.[4]

1.2 Imam Abu Mansur al-Maturidi

The second is Abū Mansur Muhammad bin Muhammad al-Māturīdī, ascribed to Maturid an area of Samarqand. From his written works is Kitab al-Tawhid and Sharh Fiqh al-Akbar which is attributed to Imam Abū Hanifah. He passed away in Samarqand in 333.[5]

1.3 Legal Ruling

Learning the fundamentals is compulsory due to the verse, "So know that there is no God save Allah"[6] Its ruling is that it is personally and collectively obligatory.

1.3.1 The Personally Obligatory

It is the knowledge of the evidences in a general manner upon every Muslim man and woman. It is sufficient for the common person to know the fundamentals of this knowledge relating to divinity, prophecy and unseen matters. Thus they believe God is one, dissimilar to creation, has no offspring, possesses all the attributes of perfection. They believe that God sent Messengers to people with guidance aiding them to the best in this world and the next. That Muhammad (God bless him and give him peace) is the final Prophet and that the Prophets have only noble traits. Believe in the last day, resurrection, being taken to account, the bridge, scales, Paradise is the abode of the believers, hellfire is the abode of the disbelievers.

1.3.2 The Collective Obligation

It is the knowledge of the detailed evidences such as knowing the existence of the creator be means of the creation of the world and its changing, and knowing that it is changing by observing movement altering in to rest and likewise the rest of the unseen matters. The specialist is obliged to delve further in to these issues to the level of the Quran and Sunnah and what has been deduced from them in order to answer questions.

Names of this Science

Ilm al-Tawhid: Named as such as because it is the more well known of its subject matters which is the oneness of Allah (Most High) and this is the foundation of the religion.
Ilm al-Kalam: Named as such because it is a subtitle for its areas of research, such as the discussion (kalam) on such and such. It may be because the issue of the

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4 *Alam* 5/69
5 Imām al-Maturidi's chain of learning is as follows, he took from: Abu Bakr Ahmad al-Jawzjani - Abu Sulaiman Musa bin Sulaiman al-Jawzjani - Qadi Abu Yusuf & Muhammad bin al-Hasan al-Shaybani - Imam Abu Hanifah. See *Isharat al-Maram* of al-Bayadi p.23 and *Ithaf al-Sadah* of al-Zabidi 2/15
6 Muhammad:19

Divine Speech was a well-known area of dispute which resulted in great discord and even death for a number of scholars and torturing of others, at their head being Imam Ahmad.[7] It may be because it enables a person to speak on the topic of theology and provide evidences to an opponent.[8]

Ilm al-Aqaid: Named as such because it relates to the matters which it is obligatory for a person to believe in and not have any doubt regarding.

Ilm Usul al-Din: Knowledge of the foundations of the religion.[9]

Reasons for its Compilation

The early Muslims (salaf) did not study this science nor did they codify it because there was no pressing need to. This was due to the purity of their beliefs and the blessings of the company of the Prophet (Allah bless him and give him peace). Islam then spread and converts entered the faith which resulted in the interaction with Greek philosophy and logic during the time of Abū Jafar al-Mansur,[10] continuing during the rule of Harun al-Rashid and al-Mamun. The stages of development have been described by some scholars[11] as passing through the following stages:

1. The prophetic period where companions had direct access to the Prophet (God bless him and give him peace) and any issues arising were resolved with clarity. Thus there was no need for it to be recorded with detailed terminology.
2. The post prophetic period and the emergence of innovated groups requiring research and formulating rules and terminology, this came to be known as ilm al-kalam. There are a number of explanations of why this term was applied to it.
3. Imam Abul Hasan al-Ashari emerged after leaving the Mutazili sect and re-entering the fold of Ahl al-Sunnah.
4. Later philosophy was translated in to Arabic and resulted in debate between Sunni scholars and those who were influenced by philosophy.

1.4 Ilm al-Kalam

Ilm al-Kalam was defined by al-Iji as,

"A knowledge by means of which religious doctrine (aqaid) can be established by citing evidences and repelling doubts."[12]

1.5 The Hanbali School & Ilm al-Kalam

There are differing opinions expressed by scholars regarding the position of the Hanbali school in relation to the learning and teaching of ilm al-kalam as follows:

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7 He is the well-known Imam, Abu Abdullah Ahmad bin Hanbal, descended from Adnan and to whom the Hanbali school is attributed. He passed away in Baghdad in 241. *Tabaqat al-Hanabilah* (1/4)

8 Sharḥ al-Nasafiyyah p.7

9 Mukhtasar al-Mufid?

10 The second of the Abbasid caliphs born in the year 95 hijri and came to power in 136 hijri. He passed away in Mecca whilst in Ihram for Hajj and was buried in al-Hajun in the year 158 Hijri. *Alam* 4/259

11 Such as Imam al-Taftazani in his *Sharh Aqaid al-Nasafiyyah.* It should be noted that philosophy and intellectual challenges to Muslim orthodox belief have been evolving till our present time and will continue to do so.

12 Locate reference

1. Some Hanbalis stated it to be unlawful citing Imam Ahmad bin Hanbal, this is the case even it it engaged in to support orthodox Muslim creed.[13]
2. Some hanbalis regarded it as being lawful such as Ibn Hamid, Qadi, Tamimi and others.

Ibn Muflih cited the second view and cited as evidence the statement of Imam Ahmad,

> "If a person engages in fasting, prayer, isolates themselves and maintains silence regarding the people of innovation, then the fasting and prayer is for the person himself. However if he was to speak [regarding the people of innovation] then it would be his personal benefit and the benefit of others, in which case speaking out is better."

How are both of these positions reconciled? Some scholars stated that Imam Ahmad initially held that a person should not engage in ilm al-kalam but later changed his position when he was compelled to speak out regarding doctrinal innovation. Others such as Ibn Hamdan did not agree that Imam Ahmad changed his position over time but rather argued that the ilm al-kalam which was censured was the one free of textual evidence (naql). If it were to consist of aql and naql then it would fall within the statement of Imam Ahmad's only permitting ilm al-kalam if it is rooted and based on textual evidences.

THOSE DISCOURAGED FROM ILM AL-KALAM

Ilm al-kalam is not suitable for everyone, scholars such as Allamah Farhari[14] detailed for types of people for whom engaging in this science was disapproved of:

1. An obstinate person not interested in the truth and given to argumentation
2. A person not intellectually able to handle the discussions thus causing them doubts
3. Those who wish to learn this science to cause doubts in the minds of Muslims
4. A person diving in to the depths of philosophy without their being a need to do so

1.6 Legal Responsibility in Creedal Matters

A Mukallaf is: A person who is required to fulfil the orders of the sacred law and avoid that which has been forbidden. They will have reward for obedience and possible punishment for disobedience. They need to have four attributes:

1. Maturity[15]
2. Sanity: Meaning being able to understand speech
3. Sound senses: As long as a person is not deaf and blind[16]

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[13] Tabaqat, Sifat al-Mustafti

[14] Nibras

[15] Jinn do not have the requirement of maturity there is a discussion surrounding those who die as young children, the Asharis hold that they are saved.

[16] This is mentioned by al-Bajuri and author of *Ray al-Sadid*

4. Received the message of Islam[17]

[17] Imam al-Barzanji cited Imam al-Ghazali's discussion of this issue and stated that most of the Christians of his time residing in Rome etc. would be encompassed in the mercy of God. He delineated three groups:

i. Those who never heard of the Prophet (God bless him and give him peace), they are saved.
ii. Non-Muslims residing in Muslim lands who have access to the full Prophetic description and message, they have received the message.
iii. Those who have heard of Islam but in a highly distorted way, they are regarded as the same as the first category.

The generality of the Maturidi scholars are of the view that a person who does not receive the message of Islam is still obliged to deduce the existence of God by means of their intellect. Their failure to do so is not an excuse. Some such as Abul Yusr al-Bazdawi said they are not and held the same view as the Asharis

Imam Abu Hafs Najm al-Din Umar al-Nasafi

The author of this text was born in the year 461 Hijri in the city of Nasaf. He took knowledge from a number of scholars amongst them Imam al-Bazdawi (d.493). He authored a number of works, amongst them being his short tract on orthodox Sunni beliefs which gained immense popularity, being taught across the Indian Subcontinent and elsewhere with its commentary by Imam al-Taftazani. Imam al-Nasafi passed away in the year 537 Hijri.

The Nasafi Creed

Reality

The people of say that the real essences of things exist in reality and that the knowledge of them is verifiable as real in contradiction to the Sophists.	قَالَ أَهْلُ الْحَقِّ: حَقَائِقُ الأَشْيَاءِ ثَابِتَةٌ، وَالْعِلْمُ بِهَا مُتَحَقِّقٌ خِلَافًا لِلسُّوفَسْطَائِيَّةِ.

«The people of truth» Allamah al-Parharavi said[18] this terms refers to the Ahl al-Sunnah wal-Jamā'ah. The actual term itself is not mentioned in any prophetic narration, it is however related from Ibn Abbas (Allah be pleased with him) and others.[19] For a definition of which body of scholars constitutes the Ahl al-Sunnah please refer to the introduction of this work. **«say that the real essences of things exist in reality and that the knowledge of them is verifiable as real in contradiction to the Sophists.»** The Sophists were a group of the philosophers [20] who denied the existence of things and said, "That which we see has no real existence in reality." What they intended by means of this statement was the negation of the existence of a God, the afterlife and the rulings of the sacred law. Muslim theologians stated that debating with such persons was futile. [21]

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18 *Nibrās* p.45
19 As recorded in the work *Sharh Usul al-Itiqad* of al-Lalikai
20 *Nibrās* p.45
21 *Taftāzānī* p.14-16

Causes of Knowledge

وَأَسْبَابُ الْعِلْمِ لِلْخَلْقِ ثَلَاثَةٌ: اَلْحَوَاسُّ السَّلِيْمَةُ، وَالْخَبَرُ الصَّادِقُ، وَالْعَقْلُ.

The causes of knowledge for all creation are three:

1. The sound senses,
2. True narrative
3. Reason

The author after making clear that the reality of things is established and the knowledge of them is verifiable proceeds to detail the means of attaining this knowledge, because it is by means of knowledge that the reality of things is known. Each of the three will explained in turn by the author.

The Senses

The senses are five, namely,

1. Hearing
2. Seeing,
3. Smelling,
4. Taste,
5. Touch,

By each of these senses one is informed concerning that for which it was appointed.

فَالْحَوَاسُّ خَمْسٌ: اَلسَّمْعُ، وَالْبَصَرُ، وَالشَّمُّ،
وَالذُّوْقُ، وَاللَّمْسُ. وَبِكُلِّ حَاسَّةٍ مِنْهَا تُوْقَفُ عَلَى
مَا وُضِعَتْ هِيَ لَهُ

explanation

Narrations

A true narration is of two kinds: One of them is the mutawātir narration, and it is the narration established by the tongues of people of whom it is inconceivable that they would agree together on a falsehood. It brings about necessary knowledge such as the knowledge of former kings in past times and of distant countries. The second kind is the narration of the Messenger aided by an evidentiary miracle, and it brings about deductive knowledge, and the knowledge established by it resembles the knowledge established by necessity in certainty and in fixity.

وَالْخَبَرُ الصَّادِقُ عَلَى نَوْعَيْنِ: (أَحَدُهُمَا) اَلْخَبَرُ الْمُتَوَاتِرُ، وَهُوَ الْخَبَرُ الثَّابِتُ عَلَى أَلْسِنَةِ قَوْمٍ لَا يُتَصَوَّرُ تَوَاطُؤُهُمْ عَلَى الْكَذِبِ، وَهُوَ مُوْجِبٌ لِلْعِلْمِ الضَّرُوْرِيِّ، كَالْعِلْمِ بِالْمُلُوْكِ الْخَالِيَةِ فِيْ الأَزْمِنَةِ الْمَاضِيَةِ وَالْبُلْدَانِ النَّائِيَةِ، (وَالنَّوْعُ الثَّانِي) خَبَرُ الرَّسُوْلِ الْمُؤَيَّدِ بِالْمُعْجِزَةِ، وَهُوَ يُوْجِبُ الْعِلْمَ الْاِسْتِدْلَالِيَّ، وَالْعِلْمُ الثَّابِتُ بِهِ يُضَاهِي الْعِلْمَ الثَّابِتَ بِالضَّرُوْرَةِ فِيْ التَّيَقُّنِ وَالثَّبَاتِ

«A true narration is of two kinds: One of them is the mutawātir narration, and it is the narration established by the tongues of people of whom it is inconceivable that they would agree together on a falsehood. It brings about necessary knowledge such as the knowledge of former kings in past times and of distant countries.» The true narrative is a means of knowledge and this can be by means of two types of report. The first is the Mutawatir report which is a report that it transmitted by a group of people which is so large that it would be rationally impossible for them to concur to invent a matter and then convey it in such a way that it reaches the one who receives the report. The conditions for this report are as follows:

1. Those who transmit are truthful
2. Narrators are knowledgeable of that which they convey with a knowledge which is linked to the senses and nothing other than this.
3. That which has been witnessed is possible to be observed even by experimentation. If the whole world united and said that both night and day existed at the same time it would not count due to it being impossible.
4. That the above conditions are met from the beginning of the chain to the end.[22]

If the above are fulfilled then the one who receives this narrative attains daruri knowledge, meaning it is badihi and does not require deduction (istidlal).

«The second kind is the narration of the Messenger aided by an evidentiary miracle, and it brings about deductive knowledge, and the knowledge established by it resembles the knowledge established by necessity in certainty and in fixity.» The second type of narration is that of the person who claims messengership and is aided by miraculous feats indicative of his being honoured and affirmed by the one who sent him. It is equivalent to Allah, the one who sends him saying, "My slave is truthful in all that he conveys from me". The breaking of the natural order of events by a messenger is an affirmation of his truthful claim, because the breaking of the natural rules is coupled with a

[22] These rules apply to prophetic narrations and not every narrative according to Shaykh Abd al-Malik al-Sa'di.

challenge to others, and if the claimant was untruthful about God then he would have not been aided by means of the suspension of the laws of nature. Thus the narrative of a prophet requires that there accompanies it a miracle which then raises it to the level of daruri knowledge and certainty. The narrative of the prophet though will result in firm conviction by means of deduction (istidlal) which resembles daruri knowledge which we have mentioned previously. The aspect of similarity between them is there not being any doubt in the mind of the person who possesses this knowledge.

Example: The Messenger of Allah (God bless him and give him peace) said, “The prayer is obligatory upon every believing man and woman.” We attain knowledge of this matter by knowing that it has been commanded by a prophet who is aided by miracles which results us knowing that prayer is obligatory. Our knowledge regarding this matter is akin to our certainty of knowledge in the regarding heat from fire and the light of the sun.

Reason

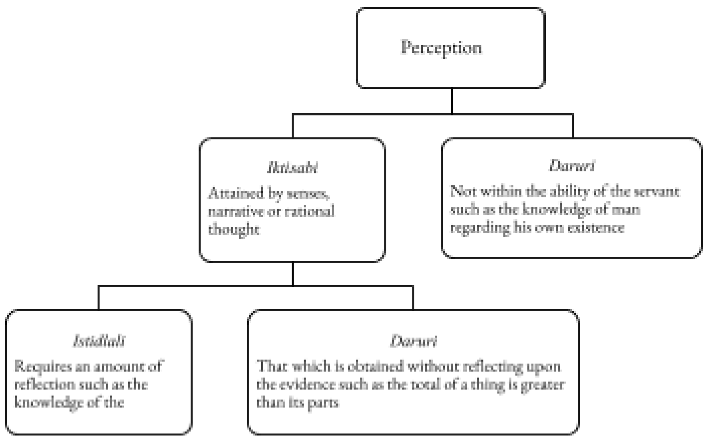
As for reason: it is also a means of knowledge; and whatever of it is established by immediate perception is necessary, just as the knowledge that the whole of a thing is greater than the part of it; and whatever is established by deduction is acquired.	وَأَمَّا الْعَقْلُ: فَهُوَ سَبَبٌ لِلْعِلْمِ أَيْضًا، وَمَا ثَبَتَ مِنْهُ بِالْبَدَاهَةِ فَهُوَ ضَرُوْرِيٌّ كَالْعِلْمِ بِأَنَّ كُلَّ الشَّيءِ أَعْظَمُ مِنْ جُزْئِهِ، وَمَا ثَبَتَ مِنْهُ بِالْاِسْتِدْلَالِ فَهُوَ كَسْبِيٌّ

«As for reason: it is also a means of knowledge;» Reason is a means of understanding in the science of aqidah and theologians have detailed different arguments to affirm this. Textual evidence for this are verses such as,
"Do not follow blindly what you do not know to be true: ears, eyes, and heart - you will be questioned about all these."[23]
Imam al-Bayadi explained that the intellect is means for understanding that which is necessarily established for Allah (Most High) and that it does not dictate regarding matters of belief as was held by the Mutazilites.[24]

«and whatever of it is established by immediate perception is necessary» The reflection of the intellect is a cause of attaining knowledge according to the majority of the Muslim theologians. Daruri has two meanings:

1. That which Allah creates in a person without their volition such as their knowledge of their own existence.
2. That which occurs to person immediately upon looking at something without having to reflect, such as the concept that every object is bigger than its constituent parts.

«just as the knowledge that the whole of a thing is greater than the part of it; and whatever is established by deduction» Istidlali is that which requires some element of reflection such as knowledge of the existence of fire upon seeing smoke «is acquired.» Iktisabi is that which Allah (Most High) creates in a person by means of his own acquisition and experimentation with causes and effects using the senses and true narratives and reason.



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[23] Isra:36
[24] *Isharat al-Maram* (p.75) as cited in *Naqd wal-Taqwim* of Shaykh Saeed Fawdah

INSPIRATION

Inspiration is not one of the causes of the cognition of the soundness of a thing according to the people of truth.	وَالْإِلْهَامُ لَيْسَ مِنْ أَسْبَابِ الْمَعْرِفَةِ بِصِحَّةِ الشَّيءِ عِنْدَ أَهْلِ الْحَقِّ

«Inspiration is not one of the causes of the cognition» Knowledge of a matter is to understand something exactly as it is in reality. e.g. A person knows Zuhr is four units. Ma'rifah (Cognition) is regarded as a synonym and is defined as, "Comprehension which is at the level of certitude which is in accordance with reality and arising from an evidence."[25] **«of the soundness of a thing according to the people of truth.»** Inspiration which is cast in to the heart of a person is not a cause of knowledge for the generality of people and does not constitute an evidence by which another person can be obliged. Some people may attain inspiration which is specific to them and not to others. The evidence for the possibility of this are narrations such as that of the Prophet (God bless him and give him peace) wjo said:

> "There were in previous communities in the past people who were inspired (*muhaddathun*). If there is anyone in my community such as this then it is Umar bin al-Khattab."[26]

Inspiration can be of different types such as the sudden placing (qadhf) of a thought in the heart such as in the case of the mother of Musa (God bless him and give him peace) or in the form of a dream.

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[25] *Jawharah* Notes

[26] Sahih al-Bukhari 4/149

Creation, Substance & Accidents

The world in the totality of its parts is a thing originated, since it consists of substances and accidents. A substance is that which has self subsistence, and it is either a thing compounded that is, a body; or not compounded, like the atom, which is the part that is not further divided. The accident is something that does not subsist in itself but is originated in bodies and atoms, such as colours, states of coming into being, tastes, and odours.

وَالْعَالَمُ بِجَمِيْعِ أَجْزَائِهِ مُحْدَثٌ، إِذْ هُوَ أَعْيَانٌ وَأَعْرَاضٌ. فَالْأَعْيَانُ مَا يَكُوْنُ لَهُ قِيَامٌ بِذَاتِهِ، وَهُوَ إِمَّا مُرَكَّبٌ وَهُوَ الْجِسْمُ، أَوْ غَيْرُ مُرَكَّبٍ كَالْجَوْهَرِ وَهُوَ الْجُزْءُ الَّذِيْ لَا يَتَجَزَّأُ [27]. وَالْعَرَضُ مَا لَا يَقُوْمُ بِذَاتِهِ وَيَحْدُثُ فِي الْأَجْسَامِ وَالْجَوَاهِرِ كَالْأَلْوَانِ، وَالْأَكْوَانِ، وَالطُّعُومِ، وَالرَّوَائِحِ.

«**The world**» which is defined as everything other than Allah (Taala)[28] «**in the totality of its parts is a thing originated, since it consists of substances and accidents. A substance is that which has self subsistence, and it is either a thing compounded**» The Ashari and Maturidi theologians were of the view that it consists of two atoms or more. Essences are either constructed and are bodies or are not constructed and are atoms, all of them occupy space and anything which occupies space is originated as accidents are originated. Allah said,
He is the One who originates creation and will do it again— this is even easier for Him. He is above all comparison in the heavens and earth; He is the Almighty, the All Wise.[29]

«**that is, a body; or not compounded, like the atom, which is the part that is not further divided.**» The philosophers held the view of the existence of the Huyula which is a greek word which means the essence or primary matter of things. They held it to be pre-eternal and said that the material of bodies was pre-eternal alongside Allah Taala. The Sunni theologians however argued for the existence of the jawhar al-fard which is a particle which cannot be further subdivided and thus proved that there must be an end point and starting point for this atom.[30]

«**The accident is something that does not subsist in itself but is originated in bodies and atoms, such as colours, states of coming into being, tastes, and odours.**» Here the author presents examples of accidents.

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27 مراجعة
28 reference
29 Al-Rum:27
30 Some theologians to illustrate their point cite the example of a seed and mountain, namely that it is logically absurd to argue that both these objects despite their huge disparity is size both ultimately can be subdivided infinitely, and thus would be the same. See *Sharh al-Taftazani* and *Al-Bidayah fi Usul al-Din*.

The Divine Attributes

The Originator of the world is Allah, the One, the Living, the Eternal the Powerful, the Knowing, the Hearing, the Seeing, the Desiring, and the Willing.

وَالْمُحْدِثُ لِلْعَالَمِ هُوَ اللَّهُ تَعَالَى الْوَاحِدُ الْقَدِيْمُ الْقَادِرُ الْحَيُّ الْعَلِيْمُ السَّمِيْعُ الْبَصِيْرُ الشَّائِي الْمُرِيْدُ

«The Originator of the world is Allah» When it is established that the world is originated and necessarily requires an originator and that this originator exists and that His existence is necessary and not merely possible, this necessitates that we evidence the existence of the originator of the world and the necessity of His existence. Muslim theologians employed a number of methods to prove this, one of them being known as the burḥān al-tasalsul. A summary of it is that all possible matters must have a starting point, otherwise there would be infinite regression which is irrational, therefore there must be something which exists outside of this chain of events which brings about this first originated matter.[31] Allah Taala said,

> "If you ask them who created the heavens and earth, they are sure to say, 'God.' Say, 'Praise belongs to God,' but most of them do not understand. Everything in the heavens and earth belongs to God. God is self-sufficient and worthy of all praise."[32]

«the One» It is necessary the originator of the world is one in terms of His essence, attributes and actions.

1. Oneness of essence: That He is not consisting of parts or limbs because this is specific to the creation. Allah said,

Say, He is God the One[33]

2. Oneness in attributes: He is unique in all of His attributes of perfection, power etc.
3. One in His actions: Nothing participates with Him in creating, giving life, death, raising, debasing etc. There is no one who is creating and managing the affairs of creation other than Him. Allah said,

Say [Prophet], 'Who is Lord of the heavens and the earth?' Say, 'God.' Say, 'Why do you take protectors other than Him, who can neither benefit nor harm even themselves?' Say, 'Are the blind equal to those who can see? And are the depths of darkness equal to the light?' Have the partners they assign to God created anything like His creation so that their creation is indistinguishable from His? Say, 'God is the Creator of all things: He is the One, the All Compelling.[34]

«The Eternal» This means the negating of anything which precedes His existence, or the negation of there being a beginning to His existence, thus He is the first without beginning. As for the Arabic term Qidam, Imam al-Zabīdī said, "The Muslim community is in agreement with His being described with this attribute."[35]
The textual proof for it are the words of Allah:

> "He is the First and the Last; the Outer and the Inner; He has knowledge of all things."[36]

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[31] This is one of the arguments that theologians present for the existence of God, Shaykh Abd al-Malik al-Sadi presents additional arguments, see *Sharh al-Sadi*.
[32] Luqman:25
[33] Ikhlas:1
[34] Rad:16
[35] *Itḥāf al-Sādah al-Muttaqīn* (2/21), there is a prophetic narration wherein the term Qadim is used...
[36] Hadid:3

Note: This attribute of Baqa (Everlasting) is not mentioned in the text.[37] It is defined as negating the ending of His existence, meaning that He is everlasting and there is no end to His existence. Allah Taala said,

> "Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned."[38]

«the Living» Allah Taala said,

> God: there is no god but Him, the Ever Living, the Ever Watchful. Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except by His leave? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.[39]

«the Powerful» this attribute is only associated to that which is rationally possible,[40] Allah said,

> "Exalted is He who holds all control in His hands; who has power over all things."[41]

«the Knowing» Allah said,

> "He has the keys to the unseen: no one knows them but Him. He knows all that is in the land and sea. No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, fresh or withered, that is not written in a clear Record."[42]

«the Hearing, the Seeing» Allah said,

> "There is nothing like Him: He is the All Hearing, the All Seeing."[43]

«the Desiring and the Willing» both of these attributes have the same meaning, scholars have stated the reason why it has been mentioned here is because both terms have been mentioned in the sacred texts.[44] Allah Taala said,

> "But God will admit those who believe and do good deeds to Gardens graced with flowing streams. God does whatever He wishes."[45]

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[37] The Ashari and Maturidi scholars differed over this attribute, the latter stating that it was included in the meanings of the attribute of existence (wujud). reference
[38] Qasas:88
[39] Baqarah:255
[40] reference
[41] Mulk:1
[42] Anam:59
[43] Shura:11
[44] reference
[45] Hajj:14

That Which is Negated for Allah

He is not an accident, nor a body, nor an atom; nor is He something formed, nor a thing limited, nor a thing numbered, nor a thing portioned or divided, nor a thing compounded; nor does He come to an end in Himself. He is not described by quiddity, nor by quality, nor is He placed in a location. Time does not affect Him and nothing resembles Him, and nothing is outside of His Knowledge and Power.

لَيْسَ بِعَرَضٍ، وَلَا جِسْمٍ، وَلَا جَوْهَرٍ، وَلَا مُصَوَّرٍ، وَلَا مَحْدُوْدٍ، وَلَا مَعْدُوْدٍ، وَلَا مُتَبَعِّضٍ، وَلَا مُتَجَزٍّ، وَلَا مُتَرَكِّبٍ، وَلَا مُتَنَاهٍ، وَلَا يُوْصَفُ بِالْمَائِيَّةِ، وَلَا بِالْكَيْفِيَّةِ، وَلَا يَتَمَكَّنُ فِي مَكَانٍ، وَلَا يَجْرِي عَلَيْهِ زَمَانٌ، وَلَا يَشْبَهُهُ شَيءٌ، وَلَا يَخْرُجُ مِنْ عِلْمِهِ وَقُدْرَتِهِ شَيءٌ.

«He is not an accident» All of the creation is either essences, meaning bodies subsisting by themselves or accidents which are attributes which do not exist by themselves but require an essence in which to reside. Allah does not resemble either of them, not in His essence, attributes nor actions. He said,

> "There is nothing like Him: He is the All Hearing, the All Seeing."[46]

«nor a body nor an atom; nor is He something formed, nor a thing limited, nor a thing numbered» Sunni theologians stated that a body is that which is constructed from atoms.[47] Imam Ahmad bin Hanbal stated that a body is that which has length, depth, width and is constructed, which is not possible for Allah Taala.[48] The great Hanbali jurist Imam Ibn Balban said,

> "It is compulsory to have conviction that Allah Taala is not a jawhar, jism or arad."

«nor a thing portioned or divided» explanation **«nor a thing compounded; nor does He come to an end in Himself. He is not described by quiddity,»** meaning it is cannot be asked about Allah Taala: What is He? Referring to his genus or what He is made of **«nor by quality»** meaning it is not possible to comprehensively describe Him.

«nor is He placed in a location.» this is because a location would be created by Allah Taala and is impossible for Him to dwell within it[49] This is also the position of the Hanbali Athari school. Imam Ibn Balban stated,

> "Whoever holds that Allah is in every place 'in person' or in a particular place is a disbeliever, rather it is incumbent to hold firm conviction that He (Glorified and Exalted) is separate from His creation. He existed before there was spatial location, and then He created spatial location, and He is as he was before creating spatial location."[50]

«Time does not affect Him and nothing resembles Him, and nothing is outside of His Knowledge and Power.»

Hanbali Athari School on Anthropomorphism

Imam Ahmad bin Hanbal said,
"A person who resembles Allah to his creation has committed disbelief."[51]
Imam Ibn Balban also states the same and adds those who state that Allah Taala is, "a body but unlike other bodies" also fall in to disbelief [52] and this was also the position of Qadi Abu Yala.[53] Imam al-Buhuti stated that takfir is made of scholars who hold this view but not their followers.[54]

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[46] Al-Shura:11
[47] reference
[48] reference
[49] This issue has been discussed at length by Sunni theologians, readers interested in researching the Sunni postion futher can refer to ...
[50] *Qalaid al-Uqyan*; the word "separate" can have a number of meanings, but in this context it does not mean separate from the creation and in another spacial location.
[51] Tabsirah fi Usul al-Din of al-Shirazi
[52] Qalaid al-Uqyan
[53] Tabaqat al-Hanabilah
[54] Reference as for the Hanafi school, Ibn al-Humam and Ibn Abidin relate the ruling for explicit and indirect tajsim (anthropomorphism). A person who clearly states e.g. Allah

Taala has a hand like humans is disbeliever. If they state it is a body but unlike a human body, then they are an innovator. reference

The Divine Attributes of Essence

He has attributes from all eternity subsistent in His essence. They are not He nor are they other than He. They are: Knowledge and Power and Life and Might and Hearing and Seeing and Willing and Desiring and Doing and Creating and Sustaining and Speech

وَلَهُ صِفَاتٌ أَزَلِيَّةٌ قَائِمَةٌ بِذَاتِهِ وَهِيَ لَا هُوَ وَلَا غَيْرُهُ، وَهِيَ الْعِلْمُ، وَالْقُدْرَةُ، وَالْحَيَاةُ، وَالْقُوَّةُ، وَالسَّمْعُ، وَالْبَصَرُ، وَالْإِرَادَةُ، وَالْمَشِيَّةُ، وَالْفِعْلُ، وَالتَّخْلِيْقُ، وَالتَّرْزِيْقُ، وَالْكَلَامُ،

«He has attributes from all eternity»[55] Sunni theologians have presented the divine attributes in a number of ways, amongst them being:

- Sifāt al-Dhāt and Sifāt al-Afāʿl: The sifāt al-dhāt are those which He Taala is attributed with and not attributed with the opposite, such as Power, Will, Knowledge, the opposites of which are negated. The sifāt al-afāʿl are those which Allah is attributed with and its opposite, such as bestowing life, death etc.
- Nafsiyyah, Salbiyyah and Thubutiyyah: The nafsiyyah is existence (wujud) and it is named as such because it is attributed to the self due it being inextricably linked to it. The salbiyyah are those attributes which negate the opposite of them, they are five in number: without beginning, oneness, difference to the creation, everlastingness and self subsistence. Thubutiyyah are those other than the previous five.
- Maani and Manawiyyah: The manawiyyah are linked to the maani due to their being interlinked and derived from it, such as Allah being powerful (Qadir).

The Mutazilites negated the sifāt al-maʿānī for Allah, except that they stated that He was Powerful but without possessing the attribute of Power, Willing but without the attribute of Will etc. The Sunni theologians responded that it is impossible to describe an essence with a description which does not contain the meaning of that description. An example some scholars have given is that it is akin to describe something as having blackness to it but without any black colour.

«subsistent in His essence. They are not He nor are they other than He.» an example given to explain this concept is the example of knowledge and a person, his knowledge is not fully him nor is it separate from him. Another example given is that of the number ten which consists of multiple ones which are not fully the whole number nor can be separate from it. **«They are: Knowledge and Power and Life and Might and Hearing and Seeing and Willing and Desiring and Doing and Creating and Sustaining and Speech.»**

The sifat al-maani are seven: Power, Will, Knowledge, Life, Hearing, Sight, Speech. The Ashari theologians said ‘Everlasting’ is from these attributes, Imam al-Baqillani and Imam al-Juwayni said it is included within the meaning of the attribute ‘Wujud’. The Maturidis hold that the attribute of Creating (Takwin) is one of these attributes.[56]

The sifat al-manawiyyah are that Allah Taala is: Powerful, Willing, Knowledgeable, Living, Hearing, Seeing, Speaking.

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[55] *Azal* is used interchangeably with *qidam* but differs slightly in meaning. reference

[56] reference

Divine Speech

وَهُوَ مُتَكَلِّمٌ بِكَلَامٍ هُوَ صِفَةٌ لَهُ أَزَلِيَّةٌ لَيْسَ مِنْ
جِنْسِ الْحُرُوْفِ وَالْأَصْوَاتِ وَهُوَ صِفَةٌ مُنَافِيَةٌ
لِلسُّكُوْتِ وَالآفَةِ، وَاللَّهُ تَعَالَى مُتَكَلِّمٌ بِهَا آمِرٌ نَاهٍ
مُخْبِرٌ، وَالْقُرْآنُ كَلَامُ اللَّهِ تَعَالَى غَيْرُ مَخْلُوْقٍ، وَهُوَ
مَكْتُوْبٌ فِيْ مَصَاحِفِنَا، مَحْفُوْظٌ فِيْ قُلُوْبِنَا، مَقْرُوءٌ
بِأَلْسِنَتِنَا، مَسْمُوْعٌ بآذَانِنَا، غَيْرُ حَالٍّ فِيْهَا،

He speaks with a kind of Speech which is one of His attributes, from all eternity, not of the genus of letters and sounds. It is an attribute incompatible with silence and defect. Allah speaks with this attribute, commanding, prohibiting, and narrating. The Qur'an, the Speech of Allah, is uncreated and it is written in our volumes, preserved in our hearts, recited by our tongues, heard by our ears, [yet] is not a thing residing in them.

«He speaks with a kind of Speech which is one of His attributes, from all eternity, not of the genus of letters and sounds.» Allah Taala is attributed with the attribute of internal speech (kalam al-nafsi) which is not from the genus of letters or sounds, but rather is conceptually closer to speech in the mind of a person whilst at the same time not resembling man's internal speech.[57]

The Sunni theologians held that the Divine Speech as an eternal attribute subsisting in the essence of Allah it is not originated and does not reside in anything other than Him. Much debate raged in early Islamic history on whether the Quran was created, the crux of the dispute being with the Mutazilites and their rejection of the belief of internal speech kalam al-nafsi. The Sunnis affirmed its existence because it is established in the Quran and by mass transmitted narrations and consensus that Allah speaks. There is no meaning to this attribute if He does not attributed with Speech, e.g. something which is moving has within it the attribute of movement. Thereafter there are different forms of existence such as the following:

1. Wujud al-Ayni: Which is its reality and nature in the real world, such as fire burning.
2. Wujud al-Dhihni: It is the impression of the fire in the mind
3. Wujud al-Ibari: It is to say the word "fire"
4. Wujud al-Kitabi: It is the letters f - i - r - e

The wujud al-ayni is the real fire and the rest indicate towards it and are not it in reality, otherwise a person's tongue would burn when they said the word "fire" or paper would burn if "fire" was written on it. The same division applies to the Divine Speech:

1. Wujud al-Ayni: It is the eternal speech subsisting in Him Taala
2. Wujud al-Dhihni: It is memorized in the mind and thought
3. Wujud Ibari: That which is uttered by the recitor
4. Wujud Kitabi: That which is written in the Mushaf and other than them.

Sunni theologians say the first type of existence is the attribute of Allah Taala, it is eternal and not created, as for the others then they are created. That which is written in the Mushaf and recited upon the tongues and heard with the ears indicates towards the speech of Allah which in is an attribute which exists with Him.

«It is an attribute incompatible with silence and defect.» This is referring to the kalam al-nafsi and is negating internal silence and defect within it.[58]

«Allah speaks with this attribute, commanding, prohibiting, and narrating.»<look up>

«The Qur'an, the Speech of Allah, is uncreated» He followed the term "al-Qur'an" with the words "the speech of Allah" because of what the Early Theologians had stated saying that the Qur'an is the uncreated Speech of Allah and not that the Qur'an is said to be uncreated. This distinction is made lest the mind jump to the conclusion that the thing composed of sounds and letters is eternal.[59] **«and it is written in our volumes,»** that is, with written characters and with forms of letters which indicate it.[60] **«preserved in our hearts, recited by our tongues, heard by our ears, [yet] is not a thing residing in them.»** in spite of all

[57] Some have attempted to argue that there in no such thing as internal speech within humans, however Sunni theologians cite as proof amongst others things the verse, "They say within themselves." (Mujadilah:8) as a proof of the existence of this concept within the Islamic tradition.
[58] Taftāzānī.
[59] Taftazani
[60] Taftazani

this the Qur'an, the Speech of Allah, does not reside in the volumes, nor in the hearts, nor in the tongues, nor in the ears; but it is an Eternal meaning subsisting in the essence of Allah.[61]

Sunni Schools of Theology Regarding the Divine Speech

The Ashari theologians hold that the Divine Speech can be heard without letters and sounds, as if a window is opened up for the Prophet Musa (Alaihi Salam) to hear this attribute. The Maturidis hold that the Divine Speech is not heard by humans, they argue that Sayyiduna Musa (Alaihi Salam) heard a voice indicating to the Divine Speech but this was directly without the intermediation of an angel and therefore this is why he is referred to as Kalimullah, or it may be that he was the recipient of a specific form of Divine Speech. In support of their position they cite the verse,

"Man cannot speak to Allah except by revelation, or behind a veil or by the sending of a messenger."[62]

They explain each of these in turn as:

1. Revelation: It is the placing of meaning in the heart of a person, as in the verse, "We revealed to the Mother of Musa"[63]
2. Messenger: You hear the voice of the Messenger and not the one who has sent the messenger.
3. Veil: Via letters and sounds[64]

1.7 Clarification of the Hanbali View

As for the views attributed to the Hanbali school on this issue, Imam al-Saffarini [65] clarified that Imam Ahmad's statement that whoever states that their recital of the Quran is a disbeliever (kafir) was out his desire to protect the sanctity of the Quran and to prevent the gradual drift towards the view that the Divine Speech was created. Imam al-Saffarini adds that there is no doubt that a person's recital of the Quran is created.[66]

[61] Taftazani
[62] Shura:11
[63] Qasas:7
[64] Al-Bidayah fi Usul al-Din
[65] Lawami al-Anwar (1/293)
[66] reference

The Attributes of Creating & Will

وَالتَّكْوِيْنُ صِفَةُ اللَّهِ تَعَالَى أَزَلِيَّةٌ، وَهُوَ تَكْوُيْنُهُ لِلْعَالَمِ وَلِكُلِّ جُزْءٍ مِنْ أَجْزَائِهِ لِوَقْتِ وُجُوْدِهِ، وَهُوَ غَيْرُ الْمُكَوَّنِ عِنْدَنَا، وَالْإِرَادَةُ صِفَةُ اللَّهِ تَعَالَى أَزَلِيَّةٌ

Creating is an attribute of Allah from all eternity, and it is Allah's creating the world and every one of its parts at the time of its becoming existent, It [that is, the attribute of Creating] is not the thing created, according to us. Willing is an attribute of Allah from all eternity, subsistent in His essence.

«Creating is an attribute of Allah from all eternity, and it is Allah's creating the world and every one of its parts at the time of its becoming existent,» The Asharis held the view that the attribute Takwin was in actual fact the divine attributes of Will and Power combining resulting the existence of things. The Maturidis however were of the view that Takwin was an eternal attribute like the other eternal attributes such as Knowledge and Power. They argued for this based on evidences such as verses Allah Taala has been described as being the creator (al-Khaliq) from pre-eternity.

Attribute	**Association**	**Result**
Will	Tanjizi Qadim	Zayd exists
Power/Takwin	Tanjizi Hadith	
The Maturidis affirm the attribute of Power but argue that the Attribute of Takwin is being associated with, whereas the Asharis state it is the attribute of Power which is associated with.		

«It [that is, the attribute of Creating] is not the thing created, according to us.» This passage is addressed to perceived difference of opinion on this matter with the Ashari school. However the Ashari theologians stated that they did not hold that the attribute of creating and the created to be the same, rather they meant that both were closely related to each other.[67]

[67] Jami Sharh Bad' al-Amali

The Beatific Vision

That there is a vision of Allah is allowed by reason and necessary by transmitted proof. A textual evidence has come down affirming that believers have a vision of Allah in the abode of the next world. He is seen but not in a place nor in a direction so far as being confronted, nor by the conjunction of the rays of light, nor by a certain definite distance between the one who sees and Allah (Most High).[c]

وَرُؤْيَةُ اللَّهِ تَعَالَى جَائِزَةٌ فِي الْعَقْلِ وَاجِبَةٌ بِالنَّقْلِ، وَرَدَ الدَّلِيْلُ السَّمْعِيُّ بِإِيْجَابِ رُؤْيَةِ الْمُؤْمِنِيْنَ اللَّهَ تَعَالَى فِي دَارِ الآخِرَةِ، فَيُرَى لَا فِي مَكَانٍ، وَلَا عَلَى جِهَةٍ مِنْ مُقَابَلَةٍ وَاتِّصَالِ شُعَاعٍ وَثُبُوْتِ مَسَافَةٍ بَيْنَ الرَّائِي وَبَيْنَ اللَّهِ تَعَالَى،

«That there is a vision of Allah is allowed by reason» meaning it is not rationally impossible **«and necessary by transmitted proof.»** meaning the Quran and Sunnah **«A textual evidence has come down affirming that believers have a vision of Allah»** Theologians mention that this will be a complete clear vision (inkishaf al-tam) with the eyesight and is not an incomplete vision. The difference between the two is similar to a person who visualises object x in their mind that they have seen in comparison to a person who is actually looking at object x, this latter vision is called a complete clear vision. Allah Taala said,

> "On that Day there will be radiant faces, looking towards their Lord."

1.8 Negating a Direction for the Beatific Vision

Ashari and Maturidi scholars argue that the beatific vision will take place without a direction in a way which is befitting for Allah Taala, cautioning against regarding this event to be akin to how humans see things in this world, they state:

1. Sight is of different types, some requires direction, other types of sight do not
2. When a person sees something in their dreams it is without the need of a spatial direction
3. The Prophet (Allah bless him and give him peace) said when talking about the prayer, "I see you behind me and in front of me."[68]
4. Allah Taala sees us but we are not in a direction in relation to Him.[69]

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68 Darimi
69 reference

Creation of Actions

Allah is the creator of all the actions of His creatures whether of disbelief or of belief, of obedience or of disobedience. All of them are by His Will and Desire, by His judgment, by His ruling, and by His decreeing. His creatures have actions of choice for which they are rewarded or punished. And the good in these is by the good pleasure of Allah and the vile in them is not by His good pleasure.

وَاللَّهُ تَعَالَى خَالِقٌ لِأَفْعَالِ الْعِبَادِ مِنَ الْكُفْرِ وَالْإِيْمَانِ، وَالطَّاعَةِ وَالْعِصْيَانِ وَهِيَ كُلُّهَا بِإِرَادَتِهِ، وَمَشِيْئَتِهِ، وَحُكْمِهِ، وَقَضِيَّتِهِ، وَتَقْدِيْرِهِ، وَلِلْعِبَادِ أَفْعَالٌ اِخْتِيَارِيَّةٌ يُثَابُوْنَ بِهَا وَيُعَاقَبُوْنَ عَلَيْهَا، وَالْحُسْنُ مِنْهَا بِرِضَاءِ اللَّهِ تَعَالَى، وَالقبيحُ منها ليسَ برضائِهِ تعالى،

«Allah is the creator of all the actions of His creatures whether of disbelief or of belief, of obedience or of disobedience. All of them are by His Will and Desire, by His judgment, by His ruling, and by His decreeing.» The Sunni theologians hold that all of the actions which originate in the world are divided into two categories:

1. That which takes place in and around humans without their control, such as the falling of rain, movement of the planets, beating of the heart and flowing of blood. There is no difficulty in understanding that this is by the taqdir of Allah and His creation and a human has no control over it.
2. That which takes place due to the efforts of humans out of free choice, such as eating, drinking, sitting and walking etc. All of these actions are created by Allah Taala in terms of their essence, meaning He swt creates in man the capacity to think about his actions and make a choice to perform certain actions. However it is Allah who creates the action after the resolve of man to perform it. As for in terms of description (wasf) it is if whether the action is good, bad etc for it is dependant on the choice of man, his will and acquisition. Thus the ability which Allah swt has placed in man allow him to undertake an action which either entails reward or punishment, and the choice between two actions is linked to the will of man. Allah Taala said,

"God does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad."[70]

Thus actions occur by Allah swt creating them and man's choice to undertake them which is called acquisition (kasb), Allah Taala said,

> "Allah has created you and your actions."[71]

1.9 Acquisition (Kasb)

An example of acquisition (kasb) of an action taking place would be as follows:

1. Zayd resolves to perform an action
2. Allah Taala creates the power to undertake that action within Zayd
3. Zayd focusses this power towards the action that Allah Taala alone creates and brings in to existence

Zayd's focussing the power granted to him is defined as Kasb[72]

1.10 Qada & Qadr

According to the Ashari theologians Qada is related with the meaning of the knowledge of Allah Taala in pre-eternity of the occurrence of a matter, and Qadr with the meaning of the existence of that matter exactly as Allah knew it in pre-eternity. Meaning we have belief that Allah Taala knows all that will take place from the actions of the creation and its related matters, and we believe that its existence will take place exactly as He swt knew in the past. This does not in any way necessitate compulsion on the part of the creation to perform certain actions.[73] The Maturidi theologians hold the same view, however they define Qadr as Allah Taala defining pre-eternally every created thing in its exact form,

70 Baqarah:286
71 Saffat:96
72 Bayan al-Fawaid
73 Sharh al-Sadi

time place etc and Qada being the existence of that event exactly as known and Willed by Allah Taala.[74]

Shaykhzada gives an example of this as follows:

1. Qadr is like an architect working out a structure in the mind
2. Qada is like drawing out the design for the student
3. The student tracing over the picture is like Kasb, he cannot go outside of the architect's drawing[75]

«His creatures have actions of choice for which they are rewarded or punished. And the good in these is by the good pleasure of Allah and the vile in them is not by His good pleasure.» After explaining that the actions of man are out of choice but that they are created by Allah and acquired by man, the author explains that man is legally responsible which is why he is rewarded and punished. The evidence of the existence of this choice for undertaking action is,

> "Let those who wish to believe in it do so, and let those who wish to reject it do so."[76]

The evidence for reward and punishment is the verse,

> A reward for that which they used to do.[77]

1.11 Summary of Inter-Related Issues

There are a number of creedal issues which are inter-related which are relevant to this issue:

1. The Divine Knowledge of Allah Taala is eternal and comprehensive. Allah Taala knows everything before it occurs and events will occur exactly as He knows them.
2. Creation of actions: Sunni theologians hold that Allah Taala is the creator of actions, for example fire burning paper.
3. What are humans taken to account for? Man is taken to account for their choice of actions. The Prophet (Allah bless him and give him peace) said, "The mistakes, forgetfulness and actions under duress of my community are overlooked."[78] He (Allah bless him and give him peace) also said, "The pen is lifted from three, the sleeping person until they wake up, the insane until they gain sanity and the child until it reaches maturity."[79] These narrations highlight that a conscious choice regarding the performance of an action is what a person is rewarded and sinful for.
4. Qada
5. Qadr. An explanation of these has passed earlier.

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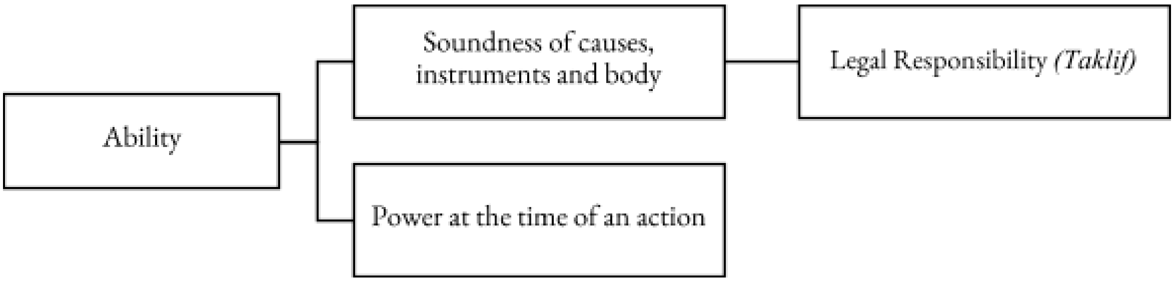
[74] The Ashari and Maturidis agree on the basic definitions but swap around the terms.
[75] Qalaid
[76] Kahf:29
[77] Sajdah:17
[78] Bayhaqi
[79] Abu Dawud and others

ABILITY

وَالْاِسْتِطَاعَةُ مَعَ الْفِعْلِ وَهِيَ حَقِيْقَةُ الْقُدْرَةِ الَّتِي يَكُوْنُ بِهَا الْفِعْلُ، وَيَقْعُ هَذَا الْاِسْمُ عَلَى سَلَامَةِ الْأَسْبَابِ وَالْآلَاتِ وَالْجَوَارِحِ، وَصِحَّةُ التَّكْلِيْفِ تَعْتَمِدُ عَلَى هَذِهِ الْاِسْتِطَاعَةِ،

Ability accompanies the action, and it is the real essence of the power by which the action comes into being. This word also applies to the soundness of causes, instruments, and members of the body. The validity of legal responsibility depends upon this ability.

The majority of theologians are of the view that power occurs with the action. Thus when a person resolves to perform a good action, Allah swt creates the ability to perform that good act, this is because power (quwwah) is an accident (arad) and must be in tandem with the action at that exact moment and not before it. The term ability can also refer to the soundness of causes, instruments and body, thus this term may refer to two different things.



Legal Responsibility

وَلَا يُكَلَّفُ الْعَبْدُ بِمَا لَيْسَ فِي وُسْعِهِ.

The creature has no legal responsibility imposed upon him which is not in his capacity.

Muslim theologians agreed that there is no instance of a person being made legally responsible for something which is rationally impossible to perform, such as the creation of a squared circle. Likewise there is no occurrence in the sacred law of an instance of man being made legally responsible for something which they are unable to perform. The scholars have however differed over whether it is rationally possible for Allah swt to make a person legally responsible for something which they are unable to do?

1. The Sunni theologians of the Ashari school were of the view that it was rationally possible as nothing emanating from Allah Taala is ugly and it is possible for Him to make man legally responsible for that which he is unable to do, however He does not do so out of His Mercy and Generosity.
2. The Maturidi scholars ascribed to the view expressed in this text, both Ashari and Maturidi theologians interpreted the following verse regarding this issue in different ways:

"God does not burden a soul with more than it can bear: each gains whatever good it has done, and suffers its bad— Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers. [80]

Both Ashari and Maturidi scholars agree that this scenario does not occur in reality, therefore this is a solely theological discussion which is of no practical consequence.[81]

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[80] Baqarah:286

[81] reference

Cause & Effect

وَمَا يُوْجَدُ مِن الأَلَمِ فِي الْمَضْرُوْبِ عَقِيْبَ ضَرْبِ إِنْسَانٍ، وَالْاِنْكِسَارِ فِي الزُّجَاجِ عَقِيْبَ كَسْرِ إِنْسَانٍ وَمَا أَشْبَهَهُ، كُلُّ ذَلِكَ مَخْلُوْقُ اللَّهِ تَعَالَى لَا صُنْعَ لِلْعَبْدِ فِي تَخْلِيْقِهِ

The pain which exists in the one beaten as the consequence of being beaten by some man, or broken glass which is the consequence of its being broken by some man and its like is something created by Allah (Most High). The creature has no part in its creation.

The Sunni position is that causes are created and that they do not have an intrinsic effect when matched with its effects, it is He swt who has made causes as a sign for that which He wishes to create which we understand through repetition and experience. Therefore we hold it possible that the cause may be present but the effect may not exist such as the absence of burning of fire with Ibrahim (Upon him be peace) not because the power of burning was removed, but because Allah swt did not create burning when Ibrahim (Upon him be peace) was touched by fire. Thus this was a miracle where the natural order of events was lifted. Striking and its result of pain and injury are all created by Allah swt and not by man. This is mentioned because the Mutazilites held the view that man creates his own actions and these actions then further result in knock on effects (tawlid) by themselves.[82]

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[82] Sharh al-Sadi

Appointed Time of Death

A slain man is dead at his appointed time. Death subsists within the deceased and is created by Allah (Most High), the slave has no creative role in it, neither by way of creating or acquiring. The appointed time is one.	وَالْمَقْتُوْلُ مَيِّتٌ بِأَجَلِهِ، وَالْمَوْتُ القَائِمُ بِالْمَيِّتِ مَخْلُوْقُ اللَّهِ تَعَالَى، لَا صُنْعَ لِلْعَبْدِ فِيْهِ تَخْلِيْقًا وَلَا اِكْتِسَابًا، وَالْأَجَلُ وَاحِدٌ،

«A slain man is dead at his appointed time.» The lifespan of man is fixed and is not delayed nor hastened. The slain person dies according to their lifespan, and if the slayer did not exist the person would still die at that time for it is Allah Taala who creates death in him and not the murderer. Allah Taala said,

> "There is a time set for every people: they cannot hasten it, nor, when it comes, will they be able to delay it for a single moment."[83]

«Death subsists within the deceased and is created by Allah (Most High), the slave has no creative role in it, neither by way of creating or acquiring.» The evidence for death being created is the verse: "paste"

Many of the theologians however stated that death is not something created existing in the physical world but rather is the absence of life. They argue that the term "creation" in the verse above means that death has been pre-destined (taqdir).[84] **«The appointed time is one.»**

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[83] Araf:34

[84] Taftazani

PROVISION

وَالْحَرَامُ رِزْقٌ، وَكُلٌّ يَسْتَوْفِي رِزْقَ نَفْسِهِ حَلَالاً كَانَ أَوْ حَرَامًا، وَلَا يُتَصَوَّرُ أَنْ لَا يَأْكُلَ إِنْسَانٌ رِزْقَهُ أَوْ يَأْكُلَ غَيْرُهُ رِزْقَهُ،

The forbidden thing is still provision. Everyone receives in full his provision whether from things permitted or forbidden; and it is inconceivable that a man will not eat his own provision or that another than he will eat his provision.

Provision can be halal or haram, this is because the word is used to refer to that which Allah swt provides to creatures which they then consume. Allah swt said,

> "There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record."[85]

Imam al-Bajuri states that provision (rizq) is of two types:

1. Outward for the body such as food
2. Inward for the heart such as knowledge and understanding[86]

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[85] Hud:6

[86] Tuhfat al-Murid p.191

Guidance

Allah (Most High) leads astray whom He wills and guides aright whom He wills.	وَاللَّهُ تَعَالَى يُضِلُّ مَنْ يَشَاءُ، وَيَهْدِي مَنْ يَشَاءُ،

The term 'guidance' has two meanings:
(i) Elucidating the correct path as stated in the verse,

> "You give guidance to the straight path."[87]

(ii) The creation of guidance as stated in the verse,

> "You [Prophet] cannot guide everyone you love to the truth; it is God who guides whoever He will: He knows best those who will follow guidance."[88]

Allah Taala creates misguidance in a person after his resolving to an action which is such, likewise He creates guidance in a person who resolves an action which is such. Guidance and other than it is dependant upon His Will for He Taala does that which He wishes and is not compelled by anything in creation.[89]

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[87] Shura:52
[88] Qasas:56
[89] Sharh al-Sadi

Incumbency for the Best

It is not incumbent on Allah (Most High) to do that which is best for the creature.	وَمَا هُوَ الْأَصْلَحُ لِلْعَبْدِ فَلَيْسَ ذَلِكَ بِوَاجِبٍ عَلَى اللَّهِ تَعَالَى،

Sunni theologians hold that He swt is not obliged to do anything because no one is more powerful than Him and can oblige Him. Likewise if anything was incumbent upon Him He would be open to criticism for leaving it, which in turn is a defect. The story of the three brothers is often cited in theological works to demonstrate the correctness of the Sunnī position.[90]

[90] Sharh al-Sadi

The Grave

The punishment of the grave for disbelievers and for some of the disobedient believers, and the bliss of the obedient in the grave and the questioning of Munkar and Nakīr are established by scriptural proofs.	وَعَذَابُ الْقَبْرِ لِلْكَافِرِيْنَ وَبَعْضِ عُصَاةِ الْمُؤْمِنِيْنَ، وَتَنْعِيْمُ أَهْلِ الطَّاعَةِ فِي الْقَبْرِ، وَسُؤَالُ مُنْكَرٍ وَنَكِيْرٍ ثَابِتٌ بِالدَّلَائِلِ السَّمْعِيَّةِ،

«The punishment of the grave for disbelievers and for some of the disobedient believers, and the bliss of the obedient in the grave» The punishment of the grave does not mean it is limited to the dug-out cavity in the ground which contains the deceased, rather it refers to the location wherein the deceased resides after his death, whether in the air, sea or bellies of animals. The punishment and reward of the grave is established via the Qurān and the Sunnah. Allah swt said,

"So God saved him from the harm they planned. A terrible punishment engulfed Pharaoh's people; they will be brought before the Fire morning and evening." On the Day the Hour comes, it will be said, 'Throw Pharaoh's people into the worst Torment."[91]

The Prophet (God bless him and give him peace) said,

"The grave is either a garden from the gardens of paradise or a pit from the pits of hell."[92]

«and the questioning of Munkar and Nakīr are established by scriptural proofs.» It is established in the sunnah that man will be questioned in his grave regarding his lord, his prophet and his religion. The Prophet (God bless him and give him peace) said,

"The Muslim when he is questioned in his grave testifies that there is no god except Allah and that Muhammad is the Messenger of Allah..."[93]

Supplementary Issues

Is there questioning for children or the Prophets? There are two opinions on this issue, the first is that they both are questioned, the second is that they are not questioned, and this is the stronger position. This is because children are not legally responsible and it is not correct that a prophet is asked regarding himself as that is one of the questions to be asked, and they are also divinely protected from committing sin.

Imam al-Bajuri[94] mentions a number of of categories of people such as the martyrs, those who recite Surah al-Mulk each night and others as being excused from the questioning in the grave.[95]

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91 Ghāfir:45-46
92 Tirmidhī (2460)
93 Ṣaḥīh al-Bukhārī (4422)
94 In his gloss to the *Jawharah al-Tawḥīd* (p.103-104)
95 Sharh al-Sadi

The Afterlife

The resurrection of the dead is a reality, the weighing is a reality, the book is a reality, the questioning is a reality, the pool is a reality, the bridge is a reality, the garden is a reality, the fire is a reality and they both are created, existing and continuing; they shall not pass away, nor shall their inhabitants pass away.

وَالْبَعْثُ حَقٌّ، وَالْوَزْنُ حَقٌّ، وَالْكِتَابُ حَقٌّ، وَالسُّؤَالُ حَقٌّ، وَالْحَوْضُ حَقٌّ، وَالصِّرَاطُ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ وَهُمَا مَخْلُوْقَتَانِ اَلْآنِ، مَوْجُوْدَتَانِ بَاقِيَتَانِ لَا تَفْنَيَانِ وَلَا يَفْنَى أَهْلُهُمَا.

«The resurrection of the dead is a reality» The resurrection is the coming to life of creation in the next world by means of their physical body parts coming together and their sold being returned to their bodies. Allah swt said,
"People, [remember,] if you doubt the Resurrection, that We created you from dust, then a drop of fluid, then a clinging form, then a lump of flesh, both shaped and unshaped: We mean to make Our power clear to you. Whatever We choose We cause to remain in the womb for an appointed time, then We bring you forth as infants and then you grow and reach maturity. Some die young and some are left to live on to such an age that they forget all they once knew. You sometimes see the earth lifeless, yet when We send down water it stirs and swells and produces every kind of joyous growth: this is because God is the Truth; He brings the dead back to life; He has power over everything. 'There is no doubt that the Last Hour is bound to come, nor that God will raise the dead from their graves."[96]
«the weighing is a reality» This refers to the weighing of actions with a balance. It is mentioned from Ibn Abbas (Allah be pleased with him) that he said,
"Good and bad actions will be weighed in the balance, it has a tongue* and two scales in which their actions will be placed…"[97]
The balance is also mentioned in the Qurān in the verse,
"On that Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper."[98]
Supplementary Issue: Will the actions of disbelievers be weighed? Scholars have differed on this but the stronger position is that they will be weighed.[99]
«the book is a reality» This is a page in which the angels have recorded the actions of man in this world, whether they be good or bad. Each person will be given their book and he will read it himself. The believer will be given their book in their right whereas the disbeliever will take it with his left hand and from behind his back. Allah Taala said,
"Whoever is given his record in his right hand will have an easy reckoning and return to his people well pleased, but whoever is given his record from behind his back will cry out for destruction. He will burn in the blazing Fire"
«the pool is a reality» Allah Taala said,
"Indeed we have granted you al-Kawthar"
The Prophet (Allah bless him and give him peace) said,
"My pool is the distance of a month in size, its water is whiter than milk, its fragrance is finer than musk, its vessels are more than the stars in the sky, whoever drinks from it will never be thirsty."[100]
«the bridge is a reality» Over the hellfire, the Prophet (Allah bless him and give him peace) will pass over it first, then the Prophets (Allah bless them and give them peace), then the believers in their different forms.[101]
«the garden is a reality, the fire is a reality and they both are created, existing and continuing; they shall not pass away, nor shall their inhabitants pass away.»

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[96] Ḥajj 5-7
[97] Bayhaqī in *Shu'ab al-Imān* (1/260).
[98] 'Arāf:8
[99] Sharh al-Sadi
[100] reference
[101] reference

Major Sins & Faith

وَالْكَبِيْرَةُ لَا تُخْرِجُ الْعَبْدَ المؤمنَ مِنَ الْإِيْمَانِ وَلَا يُدْخِلُ فِي الْكُفْرِ، وَاللَّهُ تَعَالَى لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُوْنَ ذَلِكَ لِمَنْ يَشَاءُ مِنَ الصَّغَآئِرِ وَالْكَبَآئِرِ، وَيَجُوْزُ الْعِقَابُ عَلَى الصَّغِيْرَةِ وَالْعَفْوُ عَنِ الْكَبِيْرَةِ إِذَا لَمْ تَكُنْ عَنِ اسْتِحْلَالٍ، وَالْاِسْتِحْلَالُ كُفرٌ

A major sin does not eject from belief the creature who believes, nor does it lead him into disbelief. Allah does not forgive the one who joins another with Himself, but He pardons whomsoever He wills any sin, whether great or small, except this. The punishment of a small sin is permissible, and also the pardon of a great sin, if it is not of the nature of considering lawful what is forbidden; for that is disbelief.

The people of truth hold that a person who commits a major sin remains a believer and does not exit from the religion due to this action, except if the act of disobedience was performed regarding it as lawful or mocking the divine injunction of prohibition. They argue for their position by saying that the reality of faith was that it was affirmation in the heart, thus if he was to commit a major sin whilst having full belief it would not result in his leaving Islam. The Prophet (Allah bless him and give him peace) said,

“There is no servant who says 'There is no god except Allah' then he dies upon this except that he will enter Paradise. Abu Dharr said: 'Even if he committed fornication and stole?' The Messenger of Allah (Allah bless him and give him peave) replied, 'Even if he committed fornication and even if he stole..'”[102]

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[102] Sahih Muslim 94; See *Sharh al-Sadi*

Intercession

The intercession of the Messengers and the pious is established by narrations for those who commit great sins.	والشفاعَةُ ثابتةٌ للرسلِ والأخيارِ في حقّ أهلِ الكبائرِ بالمستفيضِ من الأخبارِ،

«**The intercession of the Messengers and the pious**» narration regarding the Prophets, then scholars, then martyrs. Ibn Majah

It is established via numerous reports that Allah τ will allow the prophets and righteous to intercede for those who commit major sins in order to save them from punishment on the day of judgement. Allah τ said,

"Who is there that can intercede with Him except by His leave?" [103]

The Prophet (God bless him and give him peace) said,

"My intercession is for the major sinners of my community."[104]

The prophetic intercession is for:

1. Entering people in to Paradise without being taken in to account
2. Taking people out of the fire
3. Taking people of the kalima out of the the Fire
4. Raising the ranks of people in Paradise[105]

[103] Baqarah:255
[104] Tirmidhī 2435
[105] reference

Perpetual Torment

Those of the believers who commit great sins do not remain forever in the Fire, even if they die without repenting.	وأهلُ الكبائرِ مِن المؤمنينَ لا يُخلَّدونَ في النَّارِ وإن ماتوا من غيرِ توبةٍ

It has been mentioned previously that the belief of the Ahl al-Sunnah is that the person who commits a major sin remains a believer, and upon this basis if he does enter the hellfire to be punished it will be for the amount of his sins after which he will enter in to paradise. Allah Taala said,

"God has promised the believers, both men and women, Gardens graced with flowing streams where they will remain; good, peaceful homes in Gardens of lasting bliss; and greatest of all God's good pleasure. That is the supreme triumph." [106]

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[106] Tawbah:72

Faith & Actions

Belief is assent to that which he brought from Allah and confession of it. As for works, they increase in and of themselves, but belief neither increases nor decreases.	والإيمانُ في الشَّرعِ: هُوَ التصديقُ بما جاءَ النبيُّ عليهِ الصلاةُ والسلامُ بهِ مِن عندِ الله تعالى، والإقرارُ بهِ، وأمَّا الأعمالُ فهي تَتَزايَدُ في نفسِهَا، والإيمانُ لا يزيدُ ولا ينقُصُ،

«Belief is assent to that which he brought from Allah and confession of it.» Sunni theologians have differed over the definition of faith (Imān) in to two groups:

First: The majority of the verifying scholars are of the view that it is tasdiq (affirmation) with the heart. [107] As for affirming with tongue verbally that is a condition for the application of legal rulings in this world. Resulting from this is that whoever believes with his heart but does not affirm verbally is a believer in the sight of Allah but is interacted with as a non-Muslim. The person who affirms verbally but does not believe in his heart is a non Muslim in the sight of Allah but is interacted as a Muslim in this world, he is a hypocrite. This is the position of Abū Manṣūr al-Māturīdī, Imām Abū Ḥanīfah and the verifying scholars of the Ashaʿrī school such as Qādī and Ustādh. They cite as evidence for their view the verse,

These are the people in whose hearts God has inscribed faith[108]

– which they argue highlight faith being in the heart. They likewise present the hadith of ʿUsāmah,

"Did you split open his heart?[109]

Second: Some of the scholars were of the view that faith is affirmation with the heart coupled with a verbal affirmation, and this is the view of the majority of the verifying scholars and was chosen by Fakhr al-Islām al-Bazdawī, Imām al-Sarakhsī and was the view of Imām al-Ashaʿrī. They argue that the Prophet (God bless him and give him peace) and his companions would not accept the Islām of a person as long as they did not verbally affirm with the testimony of faith even though they knew the person was a believer.

«As for works, they increase in and of themselves, but belief neither increases nor decreases.» A third definition of faith supported by many hadith scholars is that faith is affirmation in the heart, verbal testimony and action with the body. [110] In this passage the author clarifies that the Maturidi school does not ascribe to this definition.

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107 Sharḥ al-Taftāzānī p.204
108 Mujādilah:22
109 Muʿjam al-Kabīr 18/226
110 reference

BELIEF & ISLAM

Belief and Islam are one. والإيمانُ والإسلامُ واحِدٌ،

Theologians have differed over whether Islam and Iman are one and the same or different. One group holds that Islam and Iman are one and the same both of them meaning subservience to sacred rulings and faith. It is not possible for a person to be a believer but not a Muslim and likewise the opposite. They cite as evidence for this the verse,

“We brought out such believers as were there. We found only one household devoted to God.”[111]

The second view is that Imān and Islām are different, they deduce for this the verse,

“The desert Arabs say, ’We have faith.’ [Prophet], tell them, ’You do not have faith. What you should say instead is, "We have submitted," for faith has not yet entered your hearts.” [112]

In this verse imān was negated for them but islām was affirmed for them. Likewise the ḥadīth of Gibrīl is cited as it differentiates between iman and islam. [113]

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[111] Dhāriyāt 35-36
[112] Ḥujurāt:14
[113] Ṡharh al-Sadi

Surety of Faith

Whenever assent and confession are found in the creature, it is right for him to say, "I am a Believer in reality," and it is not fitting that he should say, "I am a Believer, if Allah wills."	فإذا وُجِدَ مِن العبدِ التصديقُ والإقرارُ صحَّ له أنْ يقولَ: أنا مؤمنٌ حَقًّا، ولا ينبغي أنْ يقولَ: أنا مؤمنٌ إنْ شَاءَ الله،

The Māturīdī scholars state that a person should state that they are a true believer and not condition it with the Divine Will such as saying, "I am a believer if Allah wills it". This is because if this person intended this as a conditional statement then it is disbelief because there is no means to know the Will of Allah. Shaykh Abd al-Malik al-Sadi states that if a person wishes to state this by means of blessing then it is not disbelief, but it is better to avoid this phrase. [114] Other scholars have stated that if this phrase is used out of adab by consigning ones matter to Allah Taala due to humility or intending *barakah* by the use of this phrase then it is permitted.[115]

1.12 Supplementary Issue – Taqlid in Matters of Belief

Taqlīd is the following of another person in that which they believe without knowing their proof. If they know the evidence and are convinced by it they are no longer regarded as being Muqallid. The validity of faith is based on firm conviction in the articles of faith with the evidence, whether deduced personally or learnt from another. Likewise the faith of a Muqallid is not valid if he follows another on the articles of faith, such that if they changed they would also change. This is because they do not have sound conviction. As for a muqallid who have firm belief but follows another without knowing the evidences, there is some difference, however the relied upon position of the scholars of aqidah is: His faith is valid but he is sinful for leaving out the evidences he is able to learn. For the unable to learn, taqlīd with conviction is sufficient. Any differences of opinion on this point is in regards to salvation in the next world, as for this world then the outward is sufficient. Evidence for this is the hadith,

"Whoever offers our prayer, faces or qibla, eats our slaughtered animal, then that is a Muslim who is under the protection (dhimmah) of Allah and His messenger..."[116]

They are transacted with as Muslims, such as in prayer, fasting, inheritance, slaughter and marriage. [117]

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[114] Sharḥ al-Saʿdī
[115] reference
[116] Bukhārī
[117] Mukhtasar al-Mufid?

The Felicitous & Wretched

The felicitous one sometimes becomes wretched and the wretched one sometimes becomes felicitous; and the changing is in felicity and wretchedness, not in the making felicitous and making wretched, for these are both attributes of Allah and there is no alteration in Allah and His attributes.

والسَّعيدُ قد يَشقَى، والشّقِيُّ قد يَسعَدُ، والتغيُّرُ يكونُ على السعادَةِ والشقَاوَةِ دونَ الإسعَادِ والإشقَاءِ، وهُما من صفاتِ الله تعالى، ولا تَغيرٌ على الله تعالى ولا على صِفَاتِهِ

«The felicitous one sometimes becomes wretched and the wretched one sometimes becomes felicitous; and the changing is in felicity and wretchedness» Shaykh ʿAbd al-Malik al-Saʿdī in his commentary states that this creedal point is in reality from the matters of Qadā' and Qadr which is mentioned earlier in the actions of man and linking of guidance and misguidance to the Will of Allah. This creedal point is linked to the hadith,
Indeed the creation of each one of you is brought together in his mother's womb for forty days in the form of a drop, then he becomes a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded with four matters: to write down his sustenance, his life span, his actions, and whether he will be happy or unhappy (whether or not he will enter Paradise). By Allah, other than Whom there is no god, one of you performs the actions of the people of Paradise until there is but an arm's length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arm's length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it. [118]

Imam al-Bayjuri mentions that the Asharis defined felicity and wretchedness based on Allah (Most High's) decision in pre-eternity and thus a person's ultimate end in this world. Therefore a person's ending their life upon faith - May we be granted this! - even though they may have spent their life in disbelief would qualify them as being felicitous. The Maturidis defined felicity and wretchedness upon the current state of the person which is subject to change. Imam al-Bajuri concludes that the difference between both schools is a linguistic one due to their differing definitions of these terms.[119]

«and the changing is in felicity and wretchedness, not in the making felicitous and making wretched, for these are both attributes of Allah and there is no alteration in Allah and His attributes.» The Ashari theologians defined wretchedness and felicity based on a person's ending in this world, no matter how their life was spent. The Maturidis took a different view and said:

1. Wretchedness and felicity are the attributes of man and these can change
2. Allah Taala divine attribute of making wretched or making felicitous is the attribute of creating (takwin) which cannot change
3. A person is sometimes associated with the attribute of wretchedness and sometimes is associated with the attribute of felicity
4. This is similar to the person being associated with the attribute of giving life (ihya) whilst alive and then associated with the attribute of death.[120]

[118] Muslim:2643
[119] Taysir Hashiyah al-Bayjuri ala Jawharah al-Tawhid
[120] Bayan al-Fawaid?

Sending of Messengers

وفي إرسالِ الرُّسُلِ حِكمَةٌ، وقد أرسلَ الله تعالى رُسُلاً مِنَ البشرِ إلى البشرِ مبشرينَ ومُنذرينَ ومُبيّنينَ للناسِ ما يَحتاجونَ إليهِ من أُمورِ الدُّنيا والدينِ،

In the sending of Messengers there is wisdom, and Allah has sent Messengers of mankind to mankind, announcing good tidings, warning and explaining to people what they need [to know] of the matters of this world and of the judgment.

The Messengers are human, they not angels nor from the jinn who cannot be seen and benefitted from except if they take on a human form. Allah said,
"Say, 'I am a human being, like you, to whom it has been revealed that your God is One.'"[121]
All of the prophets were men, Allah Taala said,

> "They say, 'Why was no angel sent down to [support] him?' But had We sent down an angel, their judgement would have come at once with no respite given. Indeed, if We had sent an angel as messenger, We would still have sent him in the form of a man, so increasing their confusion." [122]

The wisdom in their being sent is to convey to people that which the intellect is unable to independently understand. Allah said,

> "Nor do We punish until We have sent a messenger." [123]

[121] Kahf:110
[122] Anāʿm:8-9
[123] Isrā':15

Prophetic Miracles

He has aided them with evidentiary miracles which contradict the customary way of things.

وأيَّدَهم بالمعجزاتِ الناقِضَاتِ للعادَاتِ.

Allamah al-Kastalli[124] detailed seven conditions for a prophetic miracle:

1. That it be an action of Allah Taala which manifests
2. That it break the natural order of events
3. That it manifests at the hands of a person claiming Prophethood
4. That the miracle be in tandem to the claim and not contradict it
5. That the miracle not falsify the person making the claim[125]
6. That the miracle cannot be reproduced by others?

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124 *Hashiyah al-Kastalli* p.166 as in Darwesh

125 For example a stone speaks and says that the claimant is liar.

The Prophets

وأولُ الأنبياءِ ءادمُ □ وءاخرهم محمدٌ صلى الله عليه وسلم.
وقَد رُوي بَيانُ عددِهِم في بعضِ الأحاديثِ،
والأولى أنْ لا يقتَصَرَ على عددٍ في التسميةِ، فقد
قالَ الله تعالى: «مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم
مَّن لَّمْ نَقْصُصْ عَلَيْكَ{، »ولا يُؤمَنُ في ذكرِ العددِ
أن يُدخَلَ فيهم مَنْ ليسَ منهم، أو يُخرَجَ منهم من
هُوَ فيهم، وكُلُّهُم كانوا مُخبرينَ مُبلّغينَ عن الله
تعالى صَادقينَ نَاصِحينَ، وأفضلُ الأنبياءِ محمدٌ
عليهِ الصلاةُ والسلامُ،.

The first of the prophets is Adam and the last is Muḥammad. A statement of their number has been reported in some narrations, but it is preferable not to limit their number in naming them for Allah Most High said, "Of some of them we have told you their stories, and of others we have not".[126] Thus there is no security in a statement regarding their number against there being entered in some who are not among them, or of there being excluded some who are of them. All of them were narrators conveying information from Allah, veracious and sincere. The most excellent of the prophets is Muḥammad.

«**The first of the prophets is Adam and the last is Muḥammad**» The names of twenty-five of the Prophets are mentioned in the Quran, they are as follows: Ādam, Idrīs, Nūḥ, Hūd, Ṣāliḥ, Ibrāhīm, Lūṭ, Ismāʿīl, Isḥāq, Yaʿqūb, Yūsuf, Ayyūb, Shuʿayb, Ḥārūn, Mūsā, al-Yasaʿ Dhul Kifl, Dāwūd, Sulaymān, Ilyās, Yūnus, Zakariyya, Yaḥyā, ʿĪsā, and Muḥammad peace be upon all of them. [127]«**A statement of their number has been reported…**» Discussion surrounding this narration. «**All of them were narrators conveying information from Allah, veracious and sincere.**» Some creedal texts detail four the necessary qualities of prophets, namely that they are: Intelligent, truthful, convey the message and trustworthy. [128] «**The most excellent of the prophets is Muḥammad**» The Prophet (God bless him and give him peace),

> "I am the Master of the children of Adam and it is no boast."[129]

126 Qur'ān 40:78
127 Sharḥ ʿAqīdah al-ʿAwām
128 Sharḥ ʿAqīdah al-ʿAwām
129 Tirmidhī (3615)

The Angels

The angels are the creatures of Allah and they do according to His command. They are not described as being male or female.

والملائكةُ عِبادُ الله تعالى العاملونَ بأمرِهِ، ولا يُوصَفُونَ بِذُكُورَةٍ ولا أُنُوثَةٍ

The Divine Books

Allah has books which He has sent down to His prophets, and in them He has shown His positive commands and His prohibitions, His promise and His threat.	ولله تعالى كُتبٌ أنزَلَها على أنبيائِهِ، وبيّنَ فيها أمرَهُ ونهيَهُ، ووعدَهُ ووعيدَهُ،

The divine books revealed by Allah are four which contain His speech and commands and other matters. They are:

1. The Torāh which was given to Mūsā;
2. the Zabūr which was given to Dawūd,
3. the Injīl which was revealed to Īsā; and
4. the Quran which was revealed to the Prophet Muḥammad (God bless him and give him peace). [130]

Allah Taala likewise revealed 100 scriptures which are mentioned in a narration collected in the Ṣaḥīḥ Ibn Ḥibbān (361) and mentioned in the Qurān in

> "All this is in the earlier scriptures, the scriptures of Abraham and Moses." [131]

[130] Sharḥ ʿAqīdah al-ʿAwām
[131] Aʿlā:18-19

The Ascension

The ascension of the Messenger, while awake, in his person to heaven and thence to whatsoever exalted place Allah willed is a reality.

والمعراجُ لرسولِ الله صلى الله عليه وسلم في اليقظَةِ بشخصِهِ إلى السماءِ، ثم إلى ما شاءَ الله تعالى مِن العُلى حَقٌّ.

The miracle of the night journey (Isrā’) is established in the Quran, the denier of which is a disbeliever. Allah said,

> “Glory to Him who made His servant travel by night from the sacred place of worship" to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing.” [132]

As for the ascension (Mirāj), it is related via well known narrations (mashūr) present in Bukhārī and Muslim, as it is not clearly mentioned in the Qurān nor in Mutawātir ḥadīth, its denier is not ruled a disbeliever but rather an innovator. Was the ascension in a waking physical state, a vision/dream or a with the soul? The majority hold it to be in a waking state with both body and soul.[133]

[132] Isrā’:1
[133] Sharh al-Sadi

Miraculous Feats

The miraculous feat of the wali are a reality. The miraculous feat appears on behalf of the wali by way of contradicting the customary way of things, such as covering a great distance in a short time, the appearance of food, drink and clothing at the time of need, walking on water and in the air, the speaking of inanimate solid objects and of animals, and other things of the same kind. Such a thing is reckoned as an evidentiary miracle on behalf of the Messenger to one of whose people this act appears, because it is evident from it that he is a wali, and he could never be a wali unless he were right in his religion; and his religion is the confession of the message of the Messenger.

وكراماتُ الأولياءِ حَقٌّ، فيُظهِرُ الكرامةَ على طريقِ نقضِ العادَةِ للولي من قطعِ المسافَةِ البعيدةِ في المُدةِ القليلةِ، وظهورِ الطعامِ والشرابِ واللباسِ عند الحاجَةِ، والمشيِ على الماءِ، والطيرانِ في الهواءِ، وكلامِ الجَمَادِ والعجماءِ، وغيرِ ذلك من الأشياءِ، ويكونُ ذلكَ معجزةً للرسولِ الذي ظَهرتْ هذه الكَرَامَةُ لواحدٍ من أمّتِهِ، لأنه يَظهَرُ بها أنه وليٌّ ولنْ يكونَ وليًّا إلا أنْ يكونَ مُحقًّا في دِيَانَتِهِ، وديانتُهُ الإقرارُ برسالةِ رسولِهِ.

There are a number of types of miraculous events:

1. Prophetic Miracle (Muʿjizah): An event which breaks the natural order of events at the hands of one who claims prophecy before its being sealed, this has been detailed earlier.
2. Miraculous Feat (Karāmah): An event which breaks the natural order manifesting on the hands of a pious man without claim of prophethood, this is for the awliyā'. Evidences for the break in the natural order of events are cited such as the verse,

"Her Lord graciously accepted her and made her grow in goodness, and entrusted her to the charge of Zachariah. Whenever Zachariah went in to see her in her sanctuary, he found her supplied with provisions. He said, 'Mary, how is it you have these provisions?' and she said, 'They are from God: God provides limitlessly for whoever He will.'"[134]

Likewise the incident of Sayyiduna ʿUmar calling out from Medina to any army thousands of miles away and their hearing him. [135]

3. Istidrāj: An event which breaks the natural order and manifests on the hands of a person who is not pious such as a disbeliever.
4. Ihānah: Likes of Musaylima the liar, where the natural order is broken but in a negative way.
5. Maʿūnah: That which manifests at hand of a regular person[136]

[134] Al-Imrān:37
[135] See *Kashf al-Khafā* (2/380) of al-Ajlūnī.
[136] Sharh al-Sadi

The Righteous Caliphs

The most excellent of mankind after our Prophet is Abu Bakr al-Siddiq, then ʿUmar all-Faruq, then Uthmān Dhul Nurayn, then ʿAlī al-Murtada. Their caliphate was in this order. The caliphate was for thirty years and then after it [the form of rule was that of] a kingdom and a principality.

وأفضلُ البشرِ بعدَ نبينا أبو بكرٍ الصديقُ رضي الله عنهُ، ثم عمرُ الفاروقُ، ثم عثمانُ ذو النورينِ، ثم عليٌّ المُرتضى. والخلافَةُ ثابتَةٌ على هذا الترتيبِ أيضًا. والخلافةُ ثلاثونَ سنةً، ثم بعدَها مُلكٌ وإمارةٌ

Proofs for the precedence of Abū Bakr in the caliphate are the number of hadith which highlight his excellence and virtue in addition to the Messenger assigning him to lead the people in prayer in his final illness indicating in this that just as he lead them in their religious worship likewise in worldly affairs.[137] Consensus (ijmāʿ) of the companions formed on his leadership. The Prophet (God bless him and give him peace) said,

> "Caliphate will be in my community for thirty years after which there will be oppressive rulers." [138]

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[137] reference
[138] Tirmidhī (2226)

The Imam

The Muslims must have an Imām who will carry out the administration of their decisions, the maintaining of their restrictive ordinances, the guarding of their frontiers, the equipping of their armies, the receiving of their alms, the subjugation of those who get the upper hand and robbers and highwaymen, the performance of worship on Fridays and festivals, the settlement of disputes which take place among creatures, the receiving of evidence based on legal rights, the giving in marriage young men and women who have no guardians, and the division of the booty. The Imām must be visible, neither hidden nor expected, and he must be of the tribe of Quraysh and not of any other. He is not restricted to the Bani Hāshim nor to the children of ’Ali. It is not a stipulation that he should be preserved from error, nor that he should be the most excellent of the people of his time. It is a stipulation that he should be of the people who have free and complete authority, an administrator, able to execute decisions and maintain the limits of the territory of the world of Islam and to give the oppressed equity against the oppressor. The Imām is not to be removed for evil-doing or tyranny.

والمسلمونَ لا بدَّ لهم من إمامٍ ليقومَ بتنفيذِ أحكامِهِم، وإقامَةِ حُدودِهِم، وسَدّ ثُغورِهِم، وتجهيزِ جيوشِهِم، وأخذِ صدقاتِهِم، وقهرِ المُتَغَلبَةِ والمُتلَصّصَةِ، وقطاعِ الطريقِ، وإقامَةِ الجُمَعِ والأعيادِ، وقطعِ المنازعاتِ الواقعةِ بينَ العبادِ، وقبولِ الشهاداتِ القائمةِ على الحقوقِ، وتزويجِ الصِّغَارِ والصَّغَائِرِ الذينَ لا أولياءَ لهم، وقِسمةِ الغنائمِ ونحوِ ذلك .ثم ينبغي أن يكونَ الإمامُ ظاهرًا لا مُختفيًا ولا مُنتظرًا، ويكونَ من قريشٍ، ولا يجوزُ من غيرِهم، ولا يَختَصُّ ببني هاشمٍ وأولادِ عليٍّ رضي الله عنه، ولا يُشتَرَطُ في الإمامِ أن يكونَ معصومًا، ولا أن يكونَ أفضل من أهلِ زمانِهِ، ويُشتَرَطُ أن يكونَ من أهلِ الولايةِ المطلقةِ الكاملةِ، سائِسًا قادرًا على تنفيذِ الأحكامِ، وحفظِ حدودِ دارِ الإسلام، واستخلاصِ حَقّ المظلومِ من الظالمِ، ولا يَنعزِلُ الإمامُ بالفسقِ والجَوْرِ.

The author at this point in the text makes mention of a number of issues which relate to Islamic law and are not related to creed. It is argued that when detailing the beliefs of the Ahl al-Sunnah compared to the beliefs of other than them the author thought it appropriate to mention some fiqh rulings which have become distinguishing characteristics of Sunni Islam.[139]

Shaykh Uthmān al-ʿAryānī[140] explains that the Imām acts as almost in the capacity of a ‘Protector of the Faith’, ensuring the safety of the community in both in worldly affairs and spiritual matters. The passage above is a response to the views of other sects such as the Shiah regarding the ruler and matters of governance which differ significantly with the Sunnī viewpoint. [141]

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[139] Sharh al-Sadi

[140] In his work Khayr al-Qalā’id

[141] Abu Hashim

Prayer Behind & Upon the Sinful

Prayer is permitted behind anyone [acting as Imām], whether righteous or immoral[a] and the funeral prayer is to be performed for anyone whether righteous or immoral.[b]

وتجوزُ الصَلاةُ خَلفَ كُلِّ بَرٍّ وفاجرٍ، ويُصلّى على كلّ بَرٍّ وفاجرٍ.

«Prayer is permitted behind anyone [acting as Imām], whether righteous or immoral» This is based on the statement of the Prophet,

> "Worship behind anyone whether righteous or immoral"[142]

and also on the fact that the learned of the Muslim people were accustomed to worship behind evil-doers, people of personal desires, and the innovator without [there being any] disapprobation. With regard to what has been reported from some of the early community concerning the prohibition of worship behind an evil-doer or an innovator, its purport is that such an act is to be disapproved, since there is no actual statement about the disapproval of worship behind an evil-doer or an innovator. This [is the case] if evil-doing and innovation do not reach the point of Unbelief, but if they do, then there is no question about the impropriety of worship behind them [in that case]. [143]

«the funeral prayer is to be performed for anyone whether righteous or immoral» if he dies upon belief. This is on the basis of consensus and the statement of the Prophet,

> "Do not fail to perform worship for anyone of the People of the qibla who dies.[144]

[142] reference
[143] Taftazani, this passage needs proofreading.
[144] Taftazani

The Companions

Only the good concerning the Companions should be mentioned of them. We bear witness that in the Garden are the ten blessed to whom the Prophet announced glad tidings.	ويُكفُّ عن ذكرِ الصحابَةِ إلا بخيرٍ.وَنَشهَدُ بالجنةِ للعشَرَةِ الذينَ بَشَّرَهُمُ النبيُّ صلى الله عليه وسلم بالجنةِ،

«Only the good concerning the Companions should be mentioned of them» This is on account of their merits which are mentioned in sound traditions, and because it is necessary to refrain from reviling them since the Prophet has said,

> "Do not vilify my Companions, for if one of you should spend as much as Mount Uhud in gold he would not attain the standard of one of them, no, not even half of it." [145]

«We bear witness that in the Garden are the ten blessed to whom the Prophet announced glad tidings» The Prophet (Allah bless him and give him peace) said, "Abu Bakr is in the Garden, 'Umar is in the Garden, 'Uthman is in the Garden, 'Ali is in the Garden, Talha is in the Garden, al-Zubayr is in the Garden, 'Abd al-Rahman bin 'Awf is in the Garden, Sa'd bin Abu Waqqas is in the Garden, Sa'id bin Zayd is in the Garden, Abu 'Ubayda bin al-Jarrah is in the Garden."
We also bear witness that Fatima and al-Hasan and al-Husayn are in the Garden because of what is related in sound tradition; that Fatima is the mistress of the women who dwell in the Garden, and that al-Hasan and al-Husayn are the two masters of the youths who dwell in the Garden. [146]

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[145] Taftazani
[146] Taftazani

Wiping on Khuffain and Nabidh

We approve the wiping upon the two leather socks whilst on a journey and when resident. We do not prohibit as unlawful the nabidh of dates.

ونرى المَسحَ على الخُفينِ في الحَضَرِ والسَّفَرِ، ولا نُحَرّمُ نبيذَ التمر

«We approve the wiping upon the two leather socks whilst on a journey and when resident» Al-Karkhī said, "I fear him to be a disbeliever who does not approve the wiping on the leather socks, for the precedents on this subject have come down in mass transmitted form (tawātur)". So in general whoever does not approve the wiping on the leather socks is one of the people of innovation. It became so distinctive that when Anas bin Mālik was asked who were the Ahl al-Sunnah wal-Jama'a, he said,

> "It means to love the two shaykhs [Abū Bakr and ʿUmar], not to revile the two son in laws [ʿUthmān and ʿAlī], and to wipe on the leather socks." [147]

«We do not prohibit as unlawful the nabidh of dates» There is consensus amongst Muslims that every intoxicating drink is unlawful. As for nabidh it is drink in which dates are places such that the water becomes sweet and flavoured by the dates. If it becomes strong or intoxicating or is drunk for the purposes of merriment then there is consensus that it is unlawful. It is limited to three days, if it does not become strong in that period then it is permitted by the Hanbalis, Abu Hanifah, Abu Yusuf and Malik. It was regarded as unlawful by Imam al-Shafii and Muhammad. The evidence for this that which is reported from Ibn Abbas (Allah be pleased with him) who said,

> "The Messenger of Allah (Allah bless him and give him peace) ...., he would drink it on the day, the next day and the day after until the evening of the third day. He would then order it to be drunk* or poured."[148]

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[147] Taftāzānī
[148] Sahih Muslim 2004

The Awliyah

The Wali does not reach the rank of the prophets, and the servant cannot reach a station where command and prohibition no longer apply to him.	ولا يَبلغُ وليٌّ دَرَجَةَ الأنبياءِ أصلاً، ولا يَصِلُ العبدُ إلى حيثُ يَسقُطُ عنهُ الأمرُ والنهيُ.

No person from other than the Prophets no matter how pious and righteous can reach the rank of the Prophets, as they are divinely protected from sins and a bad ending. Likewise a Prophet is honoured with witnessing angels and receiving revelation.[149]

[149] Sharh al-Sadi

Heresy

The sacred texts are to be interpreted according to their literal meanings, and to turn aside from them to meanings which the people of the inner meaning claim is heresy.	والنصوصُ تُحمَلُ على ظَواهِرِهَا، والعدولُ عنها إلى معانٍ يَدّعيها أهلُ الباطنِ إلحادٌ،

«**The sacred texts**» The Quran and ḥadīth «**are to be interpreted according to their literal meanings, and to turn aside from them to meanings which the people of the inner meaning claim is heresy.**»They are the Heretics, who are called al-Bāṭiniyyah because of their assertion that the sacred texts are not to be interpreted according to their literal meanings, but that they have inner meanings which only the 'Teacher' knows. Their purpose in this is the disavowal of the sacred law in its entirety. [150]

Shaykh Abd al-Malik al-Sa'di states that this creedal point highlights the impermissibility of interpreting verses of the Quran and the prophetic hadith which conflict with the well known principles and teachings of Islam. An example of an impermissible interpretation is arguing that the word fasting in the month of Ramadan as meaning other than the well known practice of abstaining from food, drink, marital relations and other nullifiers from dawn to dusk with an intention. If the apparent meaning of a sacred text does outwardly appear to conflict with well known islamic beliefs and principles, such as a bodily form for Allah (Taala), then this must be interpreted away from an anthropomorphic understanding. As for interpretive tafsir (*Tafsir al-Ishari*) it is that which the noble upright Sufis have authored in which they have deduced subtle meanings from verses along with their affirming the outward meaning and have and ensured that their interpretation does not conflict with outward meanings. This has been permitted and accepted by the scholars, as the Prophet (Allah bless him and give him peace) said,

> "The Quran has an outward meaning and inward meaning..." [151]

An example of tafsir al-ishari is an understanding of the verse,

> "None touch it except the purified." [152]

Which is an indication that an impure heart does not comprehend the meanings of the Quran and its subtle indications, just as someone outwardly impure does not physically come into contact with the Quran.[153]

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[150] Taftāzānī.
[151] Ibn Hibban
[152] Waqiah:79
[153] Sharḥ al-Saʿdī

Causes of Disbelief

The rejection of the scriptural texts is disbelief. The making of disobedience lawful is disbelief, the making light of disobedience and ridicule of the sacred law are disbelief. Despair of Allah is disbelief and feeling secure from Allah is disbelief. To assent to what a diviner narrates of the unseen is disbelief.

وردُّ النصوصِ كُفرٌ، واستحلالُ المعصيةِ والاستهانةُ بها كُفرٌ، والاستهزاءُ على الشريعةِ كُفرٌ، واليأسُ مِن رحمةِ الله تعالى كُفرٌ، والأمنُ من عَذَابِ الله تعالى كُفرٌ، وتصديقُ الكاهِنِ بما يُخبرُهُ عن الغَيبِ كُفرٌ

«**The rejection of the scriptural texts is disbelief.**»This is by denying the rulings which are detailed in the decisive sacred texts, whether they are from the Book or the Sunna, such as the resurrection of bodies, for example.[154] «**The making of disobedience lawful is disbelief, the making light of disobedience and ridicule of the sacred law are disbelief. Despair of Allah is disbelief**» Allah said in the story of Yusuf,

> "My sons, go and seek news of Joseph and his brother and do not despair of God's mercy- only disbelievers despair of God's mercy"[155]

«and feeling secure from Allah is disbelief» Allah said,

> "No one feels secure from the plan of Allah except the people who lose."[156]

«**To assent to what a diviner narrates of the unseen is disbelief.**» Divination is from people who are grave sinners and evil people who communicate with the jinn.[157] The Prophet (God bless him and give him peace)
"Whoever consults a diviner and assents to what he says becomes a disbeliever in that which has been revealed to Muhammad."

Issue of the ilm al-ghayb, kashf and ilham.

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154 Taftāzānī
155 Yūsuf:87
156 Qur'an 7:97
157 Sharh al-Sadi

Non-Being

The non-existent is not a thing.

والمَعدُومُ ليس بشيءٍ.

With regards to the non-existent, is it referred to as a "thing" and is it visible to Allah? The non-existent is of two types:

1. That which is impossible for it to exist, such as anything equivalent to Allah. All are agreed that this is not referred to as a thing which can be seen.
2. That whose existence and non-existence is possible such as the son of Zayd who is not born. The Ahl al-Sunnah hold the view that the term "thing" should not be applied to it and it is not visible. This is because non-existence is total negation and is not a thing, it only described as a thing when it comes in to existence.[158]

[158] Sharh al-Sadi

Benefitting the Deceased

There is benefit for the dead from those living praying and giving of charity for them. It is Allah who answers prayers and fulfils needs.

وفي دُعاءِ الأحياءِ للأمواتِ وصَدَقَتِهِم عنهم نفعٌ لهم،
والله تعالى يُجيبُ الدعواتِ، ويَقضي الحَاجَاتِ

«**There is benefit for the dead from those living praying and giving of charity for them**» The majority of Sunni scholarship is of the view that the deceased benefits from prayers, the reward of charity and other acts of worship, evidence for it being the verse,

> "Those who came after them say, 'Lord, forgive us our sins and the sins of our brothers who believed before us, and leave no malice in our hearts towards those who believe. Lord, You are truly compassionate and merciful."[159]

Likewise the hadith of Sa'd bin ʿUbāda that he said,

> "O Messenger of Allah, Umm Saʿd has died; what charity is best?' The Prophet replied, "Water." So Saʿd dug a well and said, "This is for Umm Saʿd." The Prophet said, "Prayer averts trial and alms quenches the anger of the Lord."

«**It is Allah who answers prayers and fulfils needs.**» Allah is the answerer of prayers, this is based on the words of Allah

> "Call upon me and I will answer you ."[160]

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[159] Ḥashr:10
[160] Qurān 40:62

Signs of the Hour

What the Prophet has reported of the signs of the Hour[a] such as the appearance of al-Dajjāl, the Beast of the earth, Ya'juj and Ma'juj, the descent of Jesus from heaven[e] and the rising of the sun in the West is a Reality.

وَمَا أَخْبَرَ بِهِ النَّبِيُّ صلى الله عليه وسلم مِنْ أَشْرَاطِ السَّاعَةِ مِنْ خُرُوْجِ الدَّجَّالِ، وَدَابَةِ الْأَرْضِ،وَيَأْجُوْجَ وَمَأْجُوْجَ، وَنَزُوْلِ عِيْسَى □ مِنَ السَّمَاءِ، وَطُلُوْعِ الشَّمْسِ مِنْ مَغرِبِهَا فَهُوَ حَقٌّ

«What the Prophet has reported of the signs of the Hour» There are many signs of the last hour from them being the birth of Mustafa (God bless him and give him peace), the author however here lists five of the most significant of them.

«such as the appearance of al-Dajjāl» The Dajjāl will manifest and will ultimately claim divinity for himself, he will be an immense test for mankind and many will follow him. His distinguishing sign will be that his right eye will be disfigured. He will travel across the world but will be unable to enter Mecca or Medina, upon his forehead the word 'kafir' will be written which will be clear to every Muslim. The Prophet (God bless him and give him peace) said,

> "When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the dajjāl, and the beast of the earth. "[161]

«the Beast of the earth» This is mentioned in the Qurān and ḥadīth. Allah said,

"When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations." [162]

«Ya'juj and Ma'juj» This is the name of two men, now used for a large community who will emerge and cause destruction upon the earth. We are not obliged to know their full descriptions but rather have faith in them. The Qurān states,

> "And when the peoples of Gog and Magog are let loose and swarm swiftly from every highland, when the True Promise draws near, the disbelievers' eyes will stare in terror, and they will say, 'Woe to us! We were not aware of this at all. We were wrong."[163]

«the descent of Jesus from heaven» Īsā bin Maryam is the Messenger of Allah to the Banī Isrāʿil, because he came with new rulings of the sacred law which differed with the Torah. The jews opposed him and when a group of people came to kill him in the home in which he was he was raised physically by Allah to the heavens. The Qurān states,

> "And said, 'We have killed the Messiah, Jesus, son of Mary, the Messenger of God.' They did not kill him, nor did they crucify him, though it was made to appear like that to them; those that disagreed about him are full of doubt, with no knowledge to follow, only supposition: they certainly did not kill him. God raised him up to Himself. God is almighty and wise. There is not one of the People of the Book who will not believe in [Jesus] before his death, and on the Day of Resurrection he will be a witness against them." [164]

The clearest verse regarding his return is:

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161 Ṣaḥīḥ Muslim
162 Naml:82
163 Anbiyā':96-97
164 Nisā':157-159

> "[Jesus] is a sign of the Hour." [165]

The Prophet (God bless him and give him peace) said,

> "The Hour will not be established until the son of Mary (Jesus) descends amongst you as a just ruler, he will break the cross, kill swine, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)." [166]

«the rising of the sun in the West is a Reality» It is an event indicated to in the Qurān and the sunnah.

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[165] Zukhruf:61

[166] *Ṣaḥīḥ al-Bukhārī*. There are many narrations on this issue which raise it to the level of *mutawatir*, one of the most detailed works being Shaykh ʿAbd al-Fattāḥ Abu Ghuddah's notes to *Al-Taṣrīḥ fī mā Tawātara fī Nuzūl al-Masīḥ*.

The Mujtahid

The *Mujtahid* sometimes errs and sometimes is correct.	والمجتهدُ قد يُخطئ وقد يُصيبُ،

«The Mujtahid» A mujtahid is a scholar who fulfils the conditions of ijtihad which the scholars of Uṣūl al-fiqh have detailed and strives to use these skills to reach a ruling. Ijtihād is the exertion of the mujtahid to derive rulings of sacred law from sacred texts.There are six conditions for a Mujtahid:

1. That he be Muslim,
2. that he be knowledgeable of the Qurān along with its meanings and interpretations,
3. that he be knowledgeable of the sunnah with its texts,
4. that he be firmly grounded in the knowledge of usul,
5. that he be knowledgeable of the issues of consensus,
6. that he be knowledgeable of the Arabic language. [167]

«sometimes errs and sometimes is correct.» Muslim scholars have differed over issues regarding which there is no definitive evidence, is every independent jurist (mujtahid) in this case correct or is only one of them correct? The view adopted by scholars is that the judgment of Allah is fixed. If the Mujtahid reaches the correct judgment which is fixed, he hits the mark; if he loses it, he misses. The Mujtahid is not legally responsible for necessarily reaching the correct ruling is excused, rather he is to be rewarded. The Prophet (God bless him and give him peace) said,

> "If you hit the mark, you will have ten good deeds [to your account]; and if you miss, then one." [168]

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167 See *Lafz al-Maʿqūl* p.168-169, other texts such as the *Jamʿ al-Jawāmiʿ* mention additional conditions

168 Taftāzānī

Excellence of Messengers & Angels

The Messengers of mankind are more excellent than the Messengers of the angels, and the Messengers of the angels are more excellent than the generality of mankind; and the generality of mankind is more excellent than the generality of the angels.

وَرُسُلُ الْبَشَرِ أَفْضَلُ مِنْ رُسُلِ الْمَلَائِكَةِ، وَرُسُلُ الْمَلَائِكَةِ أَفْضَلُ مِنْ عَامَّةِ الْبَشَرِ، وَعَامَّةُ الْبَشَرِ أَفْضَلُ مِنْ عَامَّةِ المَلَائِكَةِ، وَالله أَعْلَمُ.

«The Messengers of mankind» This includes the Prophets (Upon them be peace).[169] **«are more excellent than the Messengers of the angels, and the Messengers of the angels are more excellent than the generality of mankind»** What is meant by generality here are the pious believers.[170] **«and the generality of mankind is more excellent than the generality of the angels»** Scholars are in agreement than the messengers from the angels are superior than the generality of humans. They have differed over other than this - are the messengers from humans better than the angel messengers and their generality, and are the general humans superior to the generality of the angels or not? The position of the majority (jamhūr) is that the human messengers are superior to the messenger angels and the general humans are superior to the general angels. They cite as evidence that Allah ordered the angels to prostrate to Adam (upon him be peace) out of honour and respect as in the verse,

> "When We said to the angels, 'Bow down before Adam,' they all bowed down, but not Iblīs. He retorted, 'Why should I bow down to someone You have created out of clay?'"[171]

From the arguments Sunni theologians present are that prostrating is only undertaken by someone of a lower rank to someone of a higher rank. They also argue that humans strive and struggle to reach high levels of piety whereas the angels cannot sin, thus humans are regarded as superior.

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169 Nibras
170 Nibras
171 Isrā':62

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